The LUTHERAN OUTLOOK

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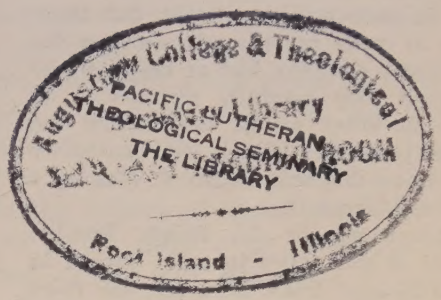

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VOL. XIII JULY, 1948 NO. 7

Pointed Paragraphs

WHO'S WHO

Rev. F. H. Theuer, translator of the address by Dr. Hans Asmussen, is pastor of the Lutheran Home at Puyallup, Washington. Rev. Raymond A. Voegeley, author of the fine article on Premarital Guidance, is director of parish education in the American Lutheran Church. Rev. Benjamin Lotz is a minister of the United Lutheran Church. Alice Laine is a student at Texas Lutheran College.

HOW TO MAKE YOUR CHILD A JUVENILE DELINQUENT!

Of course, we do not know of anyone who would admit that he desires to do such a thing as this, but there are so many parents who develop delinquent children just as definitely as though they carefully planned to do so. In other words, they follow the five principles which one authority gives as the best means of making a child delinquent.

According to Lt. Ralph Brophy, head of the police juvenile bureau in Des Moines, Iowa, here are the rules to follow and juvenile delinquency will result:

1. Don't give your child any religious or spiritual training.

2. Don't let him discuss his plans, problems or pleasures, so he will not develop affection, security or trust in you.

3. Don't open your home to his companions; they will muss up the place. Don't be concerned where he spends his free time.

4. Never praise your child for his worthwhile effort because he might take advantage of your effort and try harder to please you in the future.

5. Just don't pay any attention to what your child does or says. He should be able to take care of himself in this day and age.

The lieutenant goes further and declares: "Boys and girls who attend Sunday school and church regularly are not likely to fall into the arms of the law as delinquent children." This statement was made following a bureau survey of children's activities during 1946.

—*The Methodist Visitor.*

He who is without God in the world will soon grow tired of himself and he expresses this in a superior manner by saying that he is tired of life. But he who is in the company of God lives together with one whose presence gives infinite significance to even the most insignificant.

—Soren Kierkegaard.

EXPORTS TO EUROPE

It is one thing to authorize gigantic funds for work abroad. It is another to see that these funds are expended wisely. A considerable amount of the ERP appropriation will go for arms and ammunition. However, it seems incredible that 167 million dollars is earmarked for tobacco. This is regarded as an "incentive" expenditure. Back of it seems to be the U.S. tobacco surplus.

A different and yet similar item is the $225 million scheduled for big farm equipment and tractors. The average farm in the countries to be aided ranges from nine to twenty acres. Since such equipment wouldn't pay on such small farms in this country, why send it abroad? Why not buy mules and horses? Could it be that the big implement manufacturers in the U.S. are being taken care of? . . Certain wine is earmarked, too. One wonders if this helps to take care of reported surpluses.

—*The Lutheran.*

There are some persons who would not for their lives tell a direct and willful lie, but who so exaggerate that it seems as if for their lives they could not tell the exact truth.—Paget.

IMPORTANCE OF SUNDAY SCHOOL

I am of the opinion that one of the finest goals that could be attained during National Sunday School Week would be for each individual throughout the United States to solemnly resolve to regularly attend Sunday School. Such attendance is indeed a vital factor in this Nation's crime prevention program. If we are to get down to the fundamentals in approaching the problem of crime, it is necessary to begin to build the spiritual structure of the child in the cradle. Our Sunday Schools are not sending forth children who easily succumb to the life wrecking temptations, instead the boys and girls who have gone to Sunday School find themselves well prepared for the entire span of life.

—*J. Edgar Hoover.*

Rev. John M. Campbell of Barlinnie Prison in Glasgow, Scotland, told in a recent lecture how a grateful prisoner offered to help him, upon release. A plumber by trade, he said he would come to Rev. Campbell's house and change the gas meter so that it would not register. Two days after the lecture, a city truck drew up at Rev. Campbell's house with a new gas meter. Despite his protest that there was nothing wrong with his meter, the city changed it.

A GENERAL ON WAR

"In our hatred and renunciation of honor the sacrifices of those who are dead. For it helps us to assuage the guilt we should feel in their presence. Wars can be prevented just as surely as they are provoked and therefore we who fail to prevent them must share in guilt for the dead.

"I have not come here today to consecrate war and its evils for the sacrifices war has produced. For every man in whom war has inspired sacrifice, courage and love, there are many more whom it has degraded with brutality, callousness and greed.

"We have come to ask why it is that our young men must spend their bodies against the Siegfried Line—why it is men cannot live as bravely as they die.

"In our hatred and renunciation of war, we must not forget that the roots of conflict flourish in the faults and failures of those who seek peace just as surely as they take shape from the diseases and designs of aggressors."

—*Gen. Omar Bradley.*

The Lutheran Outlook

Official Organ of the American Lutheran Conference

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813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of the American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 1930 and consists of the following independent church bodies: The American Lutheran Church, the Evangelical Lutheran Church, the Augustana Synod, the Lutheran Free Church, and the United Evangelical Lutheran Church. The Conference has a total baptized membership of 1,721,108. Its congregations number 6,266, and it has 4,651 ordained ministers.

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The Lutheran Outlook is published at 200 S. Fifth Street, Blair, Nebr., and is entered as second class matter at the post office at Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: $2.00 per year in advance; $3.00 for two years in advance; $3.00 per year to foreign countries.

All communications pertaining to advertising, subscriptions and change of address should be addressed to Mr. P. A. Magnussen, Manager, Lutheran Publishing House, Blair, Nebr.

The
LUTHERAN OUTLOOK

VOLUME XIII | JULY, 1948 | NUMBER 7

EDITORIAL

As I write this editorial, Congress is wrestling with the draft bill. Whether there will also be a universal peacetime military conscription law remains to be seen. But a disturbing element has entered into the discussion of peacetime conscription, or universal military training as the administration prefers to call it.

Defiance of Law

That disturbing element is the open advice to young men who would be affected by such a law to defy the law and disobey it. Such advice was given in a Catholic publication to its readers. More recently a group of fourteen more or less well known Protestant clergymen issued a statement calling upon Christian youth to refuse to submit to conscription if such a law is enacted. The statement, given to the press by the Rev. A. J. Muste, secretary of the Fellowship of Reconciliation, says that Christian young people of draft age should refuse to register or render any service under any conscription act. It also urges "girl friends, relatives, Christian ministers, and fellow church members" to lend open support to men thus breaking the law and to identify themselves with them.

Now I am against peacetime conscription myself, as anyone reading these columns knows. But I shudder at the consequences of such advice. Before any proposed action becomes law, we have the right in this country to oppose it in any way we like consistent with truth and fairness. Perhaps the statements referred to above were issued only with a view to the influence they might exert toward discouraging Congress from passing a conscription bill. But even if that was the idea behind them, they are nevertheless dangerous.

They are dangerous, first, because they address themselves primarily to young men and boys who are idealistic by nature, who see moral issues in unrelieved tones of black and white, with no intermediate shades of gray. It will not do to issue such statements as propaganda against a conscription bill while it is being discussed, and then if such a bill is passed to tell the young men, "Our statements were just a bit of campaign oratory." They would say, "Did you mean it or didn't you mean it? If you didn't mean it, you had no right to say it. If you did mean it, stand by us now while we rebel against our government."

That is the other dangerous point about such statements: they support a principle which is not sound, namely the principle that if you do not like a law it is right to disobey it, to defy it. We have had a sample of that attitude in the actions of those who were opposed to prohibition in the years when prohibition was the law of the land. There was smuggling of liquor, underground manufacture and sale, corruption of law officers, and open gun battles where they were not corrupted. But this was the underworld, aided and abetted, it is true, by men of outward respectability who bought their smuggled and illegal goods; but the traffic itself was conducted and controlled by the underworld. Our situation now is different. These statements calling upon youth to defy the law are made by Christian ministers. Christian ministers are playing the part played in prohibition days by racketeers and mobsters.

If this principle, that one may defy any law one does not like, were to be followed generally, anarchy would result and civilization would come to an end. For example, who likes an income tax law? If all those who do not like it were to rebel against it and defy it, one of two things would happen; the government would put down the rebellion, or the government would cease to exist. These clergymen who are advising youth to defy a law if enacted are advocating anarchy, treason, and civil war.

Isn't it ever right, then to defy a law? Here the whole question of *Die Zwei Regimente* comes up—man's law and God's law. Yes, it is right to defy man's law when it clearly requires of us what is forbidden by God's law, or forbids what God's law requires. Thus Peter and John, when they were commanded by the high council "not to speak at all nor teach in the name of Jesus" could reply, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye," and they went on preaching in open defiance of the order. Churchmen under Nazi oppression in Germany, Denmark, and Norway did the same thing.

If then the conscience of a Christian individual is

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bound by a clear word of God, that individual must follow his conscience and if necessary defy the law of the state; but he then must also take the consequences of his act and be willing to go into prison and even death for conscience' sake—as many conscientious objectors to military service have done.

We Lutherans do not believe that God forbids us to bear arms for the state, since the state is given by God the duty of exercising police powers and armed men are necessary for the exercising of those powers. Therefore when I have argued against conscription in previous editorials, it was never on the basis that God forbids Christians to be soldiers. My arguments have been on the basis of reason and common sense: that militarism has never been known to prevent war, that it has never been known as a developer of character in youth, etc. I cannot approve the action of these clergymen, Catholic or Protestant, who advise young men to defy the government and refuse to obey laws they do not like. We can use lawful means to change or abrogate laws that are not wise; we cannot simply defy them. That way madness lies.

Freedom of Conscience

The Commission on Human Rights of the United Nations met in Geneva last year to draft a Declaration of Human Rights. Article 16, which deals with freedom of conscience, was drafted in these words:

"1. Individual freedom of thought and conscience, to hold and change beliefs, is an absolute and sacred right.

"2. Every person has the right, either alone or in community with other persons of like mind and in public or private, to manifest his beliefs in worship, observance, teaching and practice."

During current discussions of the Commission at Lake Success, a representative of the Soviet Union, Prof. A. P. Pavlov, proposed this as an amendment:

"Every person shall have the right to freedom of thought and freedom to practice religious observances in accordance with the laws of the country and the dictates of public morality."

It will be noted immediately that this amendment would emasculate the article. The freedom of conscience granted here is no real freedom at all, since it is made dependent on the laws of the country. If the laws of a country therefore denied freedom of conscience in any respect, the article of the United Nations Declaration would condone and approve that denial. That is the kind of freedom of conscience they have in Russia today. But it is not the kind of freedom the western world knows and approves; and the Soviet amendment was voted down.

The article as finally approved by the Commission at Lake Success reads thus:

"Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom either alone or in community with others, in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

That seems to cover the ground satisfactorily. Notice that it includes not only freedom of belief but also the right to change one's belief; not only the right to hold a belief but the right to teach it. The former would eliminate persecution of persons who wish to withdraw from a majority religious sect; the latter would apply to situations like Franco Spain or Communist-dominated countries where religious groups are allowed to exist but not to instruct others publicly in the principles of their faith.

The adoption of this article in the Declaration of Human Rights by the United Nations Commission does not mean that the principles here set forth immediately go into operation in the nations belonging to the organization. It amounts to a statement of the ideal as approved by a majority of those nations. No machinery exsits to force the adherence of the member nations to this ideal; and it is hardly conceivable that any such machinery could be set up without destroying the very freedom of conscience it sets out to support. But the statement of the ideal is at least a step along the way. It puts the weight of public approval on freedom of conscience, and puts those who deny it on the defensive before the tribunal of world opinion.

No one supposes that the intransigence of the Roman Catholic Church in its attitude toward minority groups in Catholic countries will be abandoned, or that Communist countries will give the right of undisturbed propaganda to religious groups. But Article 16 at least puts them on notice that the world is *thinking* in that direction, and if it thinks in that direction it will eventually move in that direction, no matter what reactionaries try to hold up the procession.

Who Decides What Is Indecent?

Not long ago the Supreme Court declared the New York state law against indecent literature unconstitutional and upset a conviction that had been obtained under that law. By that decision the Court cast doubt on the constitutionality of the decent literature laws in nineteen other states.

Now comes an 82-year-old Cincinnati jurist, Judge Stanley Struble, and frees a news dealer of a charge of possessing and selling obscene literature, ruling the Ohio law on that point unconstitutional. The charge grew out of the presence of a series of strip-tease pictures in a magazine.

The language of Judge Struble in his ruling is interesting if not convincing. He said:

"Obscene literature statutes are shackles on the brains of men, which is as bad if not worse than shackles on the limbs of men...These front views, as well as the other views, are of God's own children as He

made them in His own image. There can be no obscenity in God's handiwork...There is nothing unchaste or shameful in a woman's disrobing—they do disrobe. There isn't anything distasteful to the eye in this strip tease act. This young woman has a nice face and form and she is nicely appareled. All she is doing is cashing in on the curiosity of a lot of people for the satisfaction of which they spend so much of their time and money. This young woman is a part of the amusement world and she is plying her trade in this act and she chose a clean act, a woman disrobing. She is clean in person and in her actions. Actions mirror the mind. Clean action, a clean mind; lustful action, a lustful mind."

Such reasoning is so childish and so open to refutation that it suggests that the judge has outlived his usefulness on the bench. Cincinnati churchmen were outspoken in their condemnation of the decision. The executive secretary of the Council of Churches said, "If the judges won't back the police, what can the police do?" The diocesan director of the National Catholic Organization for Decent Literature observed, "One wonders if the venerable jurist would condone a parade of staid jurists and bobby soxers through a public thoroughfare in their birthday suits." And the district superintendent of the Methodist Church declared that the decision "will not go unchallenged by the Methodist group."

Let us look into the reasoning of the judge. He brings God into his argument, saying that these strip-tease pictures "are of God's own children as He made them in His own image. There can be no obscenity in God's handiwork." This is specious reasoning and it sounds like an argument thought up afterward to bolster a decision previously arrived at, a decision weak enough to need considerable bolstering. Bringing God's name into the ruling does not, however constitute a general amnesty for all exhibitions of nudity, as the judge seems to suppose; and on the other hand it lays the judge open to the charge of blasphemy in that he makes God a partner to lewdness.

For the judge to say, "These are pictures of God's own children," does not make exhibitionists children of God. The judge assumes that all human beings are God's children, which is a false assumption. Having attained the age of 82 years, a large number of those years spent on the bench, the judge should surely have heard about sin by this time. Sin has entered the world. Therefore the other sweeping statement that follows is also untrue: "There can be no obscenity in God's handiwork." If he means that human beings are God's handiwork, there *is* obscenity and all kinds of sin in God's handiwork. If there were no possibility of obscenity in man, the word "obscene" would not be in our language, there would be no Sixth Commandment, and there would be no laws to restrain lewd and indecent exhibitions.

But, someone may say, the obscenity is in the mind, not in the body. The judge's language employs that thought, too, when he says, "Actions mirror the mind. Clean action, a clean mind; lustful action, a lustful mind." It is true, obscenity is in the mind. But there would be no obscenity if we were minds only, without bodies. You never heard of anyone doing a strip-tease act with her mind. The obscene mind is one that is obsessed with functions of the body, and caters to that obsession in itself and other minds.

We can grant freely that the human body, unclothed, is not in itself an obscene thing. Naked man as he came from the hand of God was not ashamed. In that sense, but in that sense only, are the judge's words true, "There can be no obscenity in God's handiwork." But the judge should read the second page of the Bible, too. Sin entered in, and they were naked and ashamed. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." There are other instances of the human form unclothed and not obscene. A group of boys swimming in the creek is not obscene. A woman bathing herself in the seclusion of her bathroom is not obscene. A naked body on the operating table is not obscene. A picture of Adam and Eve in Eden in a Sunday school book is not obscene. A great piece of sculpture, though unclothed, is not obscene. The picture of a naked baby is not obscene.

What constitutes obscenity then? It is not nakedness in itself, but the use that is made of nakedness to inflame, encourage, and pander to the lewd and lustful mind. It is just here that Judge Struble's argument betrays its childishness. Has he been in this world eighty-two years without knowing that strip-tease acts are shameless exhibitions of their bodies by young women to audiences of men with the express purpose of pandering to the animal in man? Of course he knows it. Then his statement is knowingly untrue when he says, "There is nothing unchaste or shameful in a woman disrobing —they do disrobe." In public, judge? Before audiences of ribald, cat-calling, whistling men? Women of taste and culture? You know better than that. You know better than to say, "This young woman chose a clean act, a woman disrobing. She is clean in person and in her actions."

But there is something more involved here than an aged judge's childish reasoning. There is also involved the right of the people to determine the rules of the society in which they live. Burlesque shows and strip-tease exhibitions are bad enough, and where they are permitted at all they are kept under close surveillance by the police. But when the burlesque stage is moved to the magazines, indecency is moving out of its closely controlled sphere into the lives of people who do not want it in their homes or in the reach of their children on the newsstands. These people constitute the majority, and by the votes of their elected representatives they have put decent literature laws on the statute books. By what authority does a judge—or even the Supreme Court—overthrow the will of the people, and that by such false and foolish reasoning as that of the Cincinnati judge? A judicial dictatorship is as bad as an executive dictatorship; democracy is lost in either case.

Shall Luther Be Indicted by the Nuernberg Court

Dr. Hans Asmussen

Translator's Note—This is a free translation of Dr. Hans Asmussen's very instructive and elucidating lecture delivered at the *Evangelische Woche* in Flensburg, in which he has endeavored to answer the questions: "Does Luther Belong Before the Nuernberg War Crimes Court?" and "Is the Church of Luther Responsible for National Socialism, Deification of the State, and the Subsequent Collapse?" A copy of this excellent lecture was supplied by Dr. Julius Bodensieck and appeared in a series of three articles in recent issues of the *Kirchenblatt* of the American Lutheran Church. The translator was so impressed by the lecture that he felt moved to suggest that it be translated into English for wider circulation and study. He has felt and still feels that one much more capable to undertake such a task should have been selected. However, at the request of the editor of *The Lutheran Outlook* the undersigned ventured upon it. It has been no easy task to make this translation and to reproduce the beautiful, easy-flowing and incomparable wieldiness of the author's German or always to find an adequate English equivalent for certain German "Schlagwoerter." As it is the translator has held himself as close as possible to the original meaning and to give as fairly an accurate translation as possible. The matter has already been much delayed by conditions beyond control and the paper is therefore sent out as is, with the hope that it may serve its purpose adequately. If the article conveys to the English reader what it certainly has done for those who first heard it and since have read it in its original German, and stimulates some real thinking on the vital question touched upon, the translator feels that his arduous task has been well repaid.

A personal comment may be permitted. It will be found that Dr. Asmussen comes to grips with Karl Barth, who stands in the forefront of those who charge the great Reformer with bearing a heavy responsibility for the political situation in Germany under Hitler and the subsequent ruin. And inasmuch as there is apparently no small number of Lutheran pastors in America who seem much impressed and influenced by Barth, without apparently knowing the true Barth, the translator feels that Asmussen's lecture deserves study, if for no other reason. While the translator makes no claim to be an authority on Barth, he did meet with his theological school while a student in Erlangen, Germany, and did some research work on Barthianism. What he at that time came to feel has today become a conviction, namely that Karl Barth is a dangerous character as far as his further influence upon the Church is concerned. And he positively does not deserve to be classed with the conservative, Evangelical school, despite appearances to the contrary. But aside from this one issue there are some other extremely important points in the lecture that demand some thoroughgoing thinking. "Take and read!"

—F. H. Theuer

I

Luther hailed before the Nuernberg Court, the purpose of which is to judge criminals? Has the world gone mad? Has anything like this ever occurred before? What has Luther really to do with Hitler? The ordinary man simply cannot understand this. For Luther and Hitler certainly belong to two entirely different spheres of life, the former to that of the Church, the latter to that of the State. So, at least, reasons the plain man.

But now he will have to learn differently. The question which brings Church and State, theology and politics, preaching and the newspaper in close proximity is therefore not falsely posed. It is an oft-repeated experience in history that from the preaching of the Church, from its teachings, from theology, political consequences do arise. Church and State do not stand side by side without any relation to each other.

Therefore the sub-title of this lecture: "Is the Church of Luther Responsible for National Socialism, Deification of the State and the Subsequent Collapse?" is to be considered in all earnestness. The Church actually does reach so deep down into the political life that she CAN be responsible for occurrences and the shaping of the affairs of state. The Church, after all, is one of the greatest of powers, and most of all when she has no army and exercises and expands her "might" only through the Word and suffering.

Both Church and State, each in its own way, stand on the threshold before one and the same door. Only a step and the Church becomes State and the State becomes Church. At the time of the migration of nations the Church had to assume functions of state. Through several centuries she assumed this role. That is one of the reasons for her decay in the mediaeval era. Since the French revolution the powers of state have assumed ecclesiastical functions. Socialism, Nationalism, National Socialism, Communism have become religious "Weltanschauugen" (world-views) on which millions have set their hopes. Their leaders have become mediators of salvation, their journalists preachers, the people the herd of sacrificial animals, to be offered on the altar of

the fatherland, of a classless society, of the race, of world revolution.

Our questions are indeed to be taken earnestly.

2

Who arises as accuser? What is the real issue that is contended?

When in 1933 Hitler was ascending to power the assertion was advanced the first time—as far as I know—that in Luther's teachings there were elements to be found which placed these particularly in close proximity to National Socialism. It was called to mind that Luther had a fine understanding of the natural order, and did not the State also belong to this order of creation? Was it not therefore necessary to turn away from the race-destroying movements that were knocking at our doors from the East and from the West, seeking entrance?

Back of this stood the fatal misunderstanding of the mission of the nation (or race), as if the real issue at stake were to help the world to a better understanding of itself and thus for National Socialism to relate itself to Christian principles and so turn the reawakening of nations (Aufbruch der Nationen-it is difficult to find an idiomatic term for this pregnant German expression), as it was called then, into a religious reawakening.

All this was tied up with an assertion affecting the Reformed Church, namely, that in Calvinism were present a number of elements which closely related it to democracy and international thinking. Hence it was high time that the Lutheran character of the Reformation be clearly placed in the foreground. A Lutheran professor, who since has died, even ventured so far as to assert that only the Reformed were guilty of the bad relations existing between Hitler and the Church. With the Lutherans Hitler would soon be able to establish peace on good terms.

Very emphatically did we withstand both contentions at the time. First of all as to content. We maintained that no one understands the nature of a Confession, who tries to understand it from the personalities (Gestalten) which arise out of the confessions. We pointed out that there were Lutherans, who were thoroughly orientated toward the West and democratic, whilst at the same time we could point to Calvinists, who believed it to belong to their very essence to be nationalistic and authoritarian minded. Finally, we never wearied of setting forth the essential differences between Hitler and Luther.

But beyond this we have energetically restrained ourselves from beclouding the relation between the Confessions through political considerations. It will ever be to the credit of the Lutheran Church that many of her servants preferred to suffer with their Reformed brethren rather than enjoy peace with the michief-maker Hitler. The conflict has cost us dearly. For there were after all leaders of the Lutheran Church who thought otherwise. We had to take the odium upon ourselves that really we were not good Lutherans and thus got into the cross-fire of the State and of our own fellow-churchmen.

We had then and we have now no regrets that we did take such a stand. For one need have no regrets when one has done the right thing. God will certainly look upon it and let it serve as a standing token through the years to come that we were fully aware of the oneness of the body of Christ and that we were prepared to make sacrifices for it.

However, we are indeed astonished that after the collapse of 1945 no less a person than Karl Barth and those in his following once more took up the argument of the "German Christians" and said: "You Lutherans have yourselves now for a long time recognized that you are to blame for Adolf Hitler. You are anti-democratic, you are disguised Capitalists, you are Reactionaries, you are Anti-Socialists, you are Nationalists." And this time there was nary a Reformed brother at hand who did as we had done in 1933.

To be sure, Karl Barth has grasped these things more deeply than the "German Christians". When he set up Hitler's spiritual ancestry and stated that it went in a straight line from Adolf Hitler through Bismarck and Frederick the Great to Luther, he certainly made his reason for it plausible. The success he had was simply enormous. Professors and pastors and students followed his leadership and still flock about him in large numbers. As all history, so also this development is not without its humor and satire. For who would have believed that Karl Barth would one day walk in Wilhelm Stapel's footsteps; and who does not tremble when the most zealous Barthians create new customs for themselves in the universities, seeing that the genuinely orthodox Barthian is recognized by his red scarf just as the former SS trooper by the silver triangle?

Substantially Karl Barth called attention to the following: Luther divided the world of reality into two realms, one of which he assigned to the State, the other to the Church. In doing so he tolerated no violence by the one to the other. The civil authority was not to concern itself with the things of the Church, nor the Church with the affairs of the civil power. Therewith Luther laid the groundwork for the principle which first made it possible for so many Christians and others influenced by Christianity in Hitler's time to tell themselves that what Hitler and his associates did was no concern of theirs. From God they had received a different office and were not responsible for the way the affairs of state were conducted. All this has been the more effectual since Luther did not recognize a right to revolution, but rather taught that Christians have been given no other weapon against tyrants than patience, suffering and prayer.

To this accusation of Barth we can and must first of all give an answer which stands in the forefront. Karl Barth in his accusation overlooks the fact that the Hohenzollerns, whom we must consider in this connection, were particularly not Lutherans, but Reformed — — Frede-

rick the Great was reared in the Reformed Church. Karl Barth passes over this in silence, that the roots, which supported and nourished National Socialism, were not a single trunk root that ended in a single strong trunk, but rather a maze of roots. Whoever endeavors to disentangle this maze will find a strong root in Kant, whom one would not exactly designate a Lutheran. Another strong root leads to the French Revolution and its forces. A third root brings us to Karl Marx and to all Socialists; for not in vain was Hitler's movement called National *Socialism* (the full name of the party was National-Socialisten Deutscher Arbeiter Partei, i. e. National *Socialist* German *Workers* Party). In a word, he who dares to accuse—the living and the dead — — must not stop with **one** genealogical line. A judge must put the accused on the stand without respect of persons. How, then, does it come that Karl Barth, who has offered himself as state's attorney, should spare his party friends among the Socialists and Democrats?

In following through Karl Barth's attack many journalists have taken up the charge and filled the world with it, but without the expert knowledge of the specialist. Where the great theologian speaks, countless numbers, who are neither great nor theologians, feel themselves called upon to speak. Let it suffice to hear just one witness: Distelbarth, in his "The French and the Germans," writes: "From the false position of Luther to the civil authority and to the question of human freedom a straight road leads not only to the deification of the state, but also to the so called German freedom. The total state of Hitler was possible only in a Lutheran Germany." We merely ask: Why, then, did not Hitler arise in Denmark, Norway or Sweden? To speak so cheaply ought really to be contrary to police regulations.

Outside of Germany, too, the same course was followed. In England a Peter Wiener wrote a treatise under the title: "Martin Luther, Hitler's Spiritual Ancestor." What he had to say was not especially profound, and he was immediately answered. It cannot be said that the attack on Luther was very successful. The relations with the English Church, at all events, have not been disturbed. But Wiener's book should warn every discerning person. If ideas of this kind are seized upon by political propaganda, the consequences are incalcuable. Though Luther himself no longer be hailed before a court, the pastors and leaders of his Church most certainly can be. It would be a fearful judgment upon Karl Barth and his followers if in the next persecution of Christians they were to arise as crown-witnesses against their brethren. And the way to this end is not far.

3.

We now leave the consideration of what stands in the foreground and seek to grasp the things in their depth.

It was Karl Barth who in more recent times first and unforgettably pointed out that expressions seldom have but one meaning. A truth can only then be rightly expressed, if at the same time another truth is expressed. As Christians we remain beggars to our end and yet are rich people. We remain sinners and yet are justified. In recognition of these facts Karl Barth had in his earlier period developed his theology, which has been called the "dialectic theology," because it aimed to express in one breath mutually circumscribed and in part conflicting Christian truths and only thereby to present the witness to the Christian truth. Whether the way which Karl Barth takes in his "dialectic theology" is the best and final way, we may leave undecided. Certain it is that he has seen something decisive that joins him to the Holy Scriptures and also to Luther.

The divine requirement, as it meets us in the Commandments, does not touch us only in one place. When God demands of me not to steal, then He means by this that I am to leave to my neighbor his goods. If I do this, if I do not take where I could take, if I do not obtain for myself in a roundabout way what I cannot obtain openly, no man has any right to call me to account, even if in my heart I burn with desire for my neighbor's goods. Above all, no police officer or judge is concerned at all about what I think. Police and judge have to do with the divine Commandments only insofar as there is an alleged deed on my part which distinctly transgresses the commandment. But even this holds true only with this one qualification, viz., if such a deed is present, that police and court can only then determine guilt where and in so far as the divine Commandment has been incorporated into and interpreted by the civil law code. What constitutes burglary must be determined by the judge from the civil law book. What the code of civil law does not condemn, no judge may condemn.

All this means very little and is unsatisfying. Still there is more to it than at first appears. The divine requirement thus demands of the civil authority an interpretation of the Commandments in a comprehensible form. It requires of the citizen that he conduct himself according to this interpretation. It further demands of the government that in every instance it see to it that such interpretation af the Commandments be backed by force. We have sufficiently experienced that it means a great deal to a community when the basic principles of the divine requirement be observed. Should this not happen, the community must then come to ruin. On the precursor of the divine Commandments rests a divine blessing. The breaking up of this precursory order stands under God's judgment and curse.

The weal and woe of a community depend upon the attitude, the position, it takes over against the basic requirements.

If a man observes the divine Commandments according to the interpretation given them by the State, and if the State punishes transgression in accord with its interpretation, then little has been said about God's final verdict on judgment day. Before a man has the approval of God, he must become an entirely new man, for only a good tree can bring forth good fruits. For this Holy Baptism,

preaching of the Word, prayer and the Lord's Supper are necessary. In the contact with these great things it becomes decisive whether a man will break through to God's good pleasure or not. Whether a man at last gets into the right relationship with God through Baptism, preaching of the Word, prayer and the Lord's Supper, that is completely removed from regulations and interests of the State. Indeed, the most amazing things are experienced in the approach to the heart of God: good deeds, as the Pharisees doubtless performed them, are seen as grievous sins; evil deeds, as the State considers them, are manifest as good deeds. Prosperity can be experienced as loss, suffering and loss as gain and blessing.

The Church must deal with this world. That is her proper sphere of activity. To be sure, she also has to do with the precursory fulfillment of the divine Law, since she is to keep watch whether in the civil area God's Commandments find acceptance or not. But the peculiar work of the Church really begins at the point where the power of the State ceases and must cease. Thus I have sketched in brief outline Luther's doctrine of the two kingdoms. It is not easy to perceive what this has to do with Adolf Hitler. And yet the question is justified. At two points dangers lie hidden in this doctrine, as history clearly has proved.

When the Church fails to bring her influence to bear on the interpretation of the Commandments, which the State incorporates into its laws, the two kingdoms fall apart. The State then becomes accountable only to itself. Nothing any longer stands in the way for it to consider itself a divine entity that is inviolable and unimpeachable. This error has without doubt been dominant in the Evangelical Church—in the Lutheran as well as in the Reformed— through many decades. It has done great harm and is not guiltless of the history of Hitler. But one thing is certain: Luther and the Lutheran confessional writings are guiltless on his count. Karl Barth for example has not in a hundredth part spoken out with respect to the Law of God to the degree that Luther and his friends did to the princes of their time.

The second error is this: If the Church is quite satisfied with only the civic fulfillment of the Commandments, if through her preaching of repentance and faith she is not the one divine disturbing factor in the nation which keeps the whole citizenry from coming to rest in its own self-sufficiency and self-satisfaction (i. e. is the conscience of the nation and society), then the civil sphere takes on an unjustifiedly weighty importance. Situations then arise in which it is left to the religious needs of the individual whether he wants to hear anything of repentance and faith, of Christ's righteousness and sacrifice. Then the secular, civil life becomes the real and actual, and the spiritual, churchly life merely an appendage, which one may have or not have just as he wishes. This false road has actually been taken. The forces of the French revolution have paved the way. And the Church has allowed itself to be drawn on this way. The Church life, e. g., as it obtains in North America rests on this viewpoint. (Have we in America perhaps need of reviewing our position on the question on the relation of Church and State? Translator.)

That, too, is one of the elements which has smoothed the way for Totalitarianism in all its finality. The Standard expression for this is "religion is a private matter." This very expression has been of great aid to Adolf Hitler. But it most certainly has not been derived from Luther.

4.

Luther was too deeply convinced that all existing governments were of divine institution. That included the good and the bad. In our times he would have considered Churchill and Stalin, Roosevelt and Ramadier, Hitler and Mussolini as of God. However, he would not have understood this in the sense of the nineteenth century and as quite commonly understood now. For this, that something comes from God and is ordained by Him, does not at all mean for Luther in any direct sense, as a matter of course, something praiseworthy and to be acknowledged as good. Whatever meets us in the realm of grace and the Gospel is according to Luther always good and to be loved, and though it be the most bitter cross and the most grievous death. However, when God deals with us as the hidden God — and He does this always in the sphere of the First Article in His creation — the question always is whether He meets us in wrath or in His grace. Whether the drought of this summer (1947) is a manifestation of His wrath or a leading of His grace, whether full granaries and a full larder are a proof of His rejection or of His acceptance, whether a successful war is a justification or a condemnation of the victor,—all this cannot be determined with certainty. The Nuernberg Tribunal comes from God, the Potsdam Conference and results of the conference at Yalta are given by God's hand, but whether they serve to build Christ's Kingdom, or whether they stand under the sign: "Wherefore God has also given them up—" that Luther does not venture to say with certainty.

That is one of the reasons why Luther has such fear of revolutions. No one has spoken such stern words about bad government as Luther. And he has done so not only in general, but also with the direct giving of names and with a refreshing candor. But he feared that the outcome of a revolution would merely be to exchange one tyrant for ten worse ones, because it means interfering with God's ordering and intruding upon His hidden governing of the world. Therefore Luther taught that one should oppose a tyrant above all through suffering, patience and prayer.

Now generations have followed upon Luther, who have heard the statement that all government is of God without having heard the message that God the Creator sends good and evil. The deification of government grew out of this as a natural consequence. When, then, Adolph Hitler came upon the scene many Christians believed because of this error that they owed him obedience and had to resign themselves to him. They believed themselves to be acting in agreement with Lu-

ther. But they doubtless deceived themselves in this respect. For they really did not want to suffer Hitler, they merely wanted to rejoice a while in his light.

That was also one of the reasons why it never came to revolution against Hitler. I myself have stood close to the men of the Twentieth of July and accompanied them in their efforts in the ecclesiastical area. But I did not dare to call upon the whole Church to align itself with this movement. I did not dare do it, and with this all is really said that I have to say in this matter. I cannot justify the men who took part in this movement. Much less can I, indeed, condemn them. When I see and hear how every Tom, Dick and Harry at home and abroad sits in judgment over these men, a loathing overcomes me. For not one of these judges at home has done what the men of the Twentieth of July have done. And the judges abroad have had under far more favorable conditions so little courage over against their own governments that they have no right at all to open their mouth.

Luther's reserve with regard to revolutions is taken very much amiss. Yet the history since Luther's time confirms his position. Were the rivers of blood,which Cromwell caused, really worthy of the results? Was Napoleon and the impoverishment of France the outcome desired in the Revolution of 1789? Was the period following 1918 the complete issue of the November revolution? Does it mean the liberation of the working class when before 1917 through the wicked Czarist Ochrana some half a million political personae non gratae were banished to Siberia, while today it is twenty to thirty times as many? The journalist may tactfully overlook all this, for most journalists live on the hope of a new revolution. But the servant of the truth dare not close his eyes to the fact that no revolution of the last 400 years is worthy of any praise to God for it.

5

There is one infallible proof that Luther has so little to do with Hitler that no mortal has any right to make this charge against him. It is possible to lift out a number of very weighty points in which Adolph Hitler as well as all Anti- Fascists are in unanimous agreement against Martin Luther. The question concerning which Fascists and Anti-Fascists are at variance touch Luther only on the surface. Luther condemns both and is neither the friend of the one nor of the other. I shall name some of these points. It will be seen that as soon as Fascists and Anti-Fascists were to concede that Luther was right in these points, they would cease to be what they are.

1. All that Luther has to say of the State stands under the sign of the last day. He sees the duty of the State to be that of making the earth and life upon it tolerable until the Lord comes. For Luther does not believe in any earthly blessedness, in an eternal peace on this earth. Yet it is just this that is the dynamic of all political movements since 1789, that they are supported by this belief, in any case make such promises. On this hope and thought Danton, Henrich Himmler and Dschersinski lived. How else could the sacrifice of millions of lives be justified? Luther was of a different opinion on principle. He said: "On principle do not expect anything new on this earth. Be content if you have food and shelter. Wait for the Lord Jesus, who shall come again." I must say that I stand on Luther's side. I do not understand why since 1945 Karl Barth has kept silent the witness of the coming Lord.

2. Luther wanted the Church to make full use of her office of watchman. When he taught that the Lord should be awaited in patience, he meant that things should be permitted to take their course. Therefore he has concerned himself with the economic life as well as questions dealing with marriage and also concerning political matters. Those who would shut themselves off from the world and let it take its course will find no pleasure in Luther. If the Church does make full use of her watchman-office, she is as unpopular with Adolph Hitler as with Lenin, and as in so-called democratic states. For the modern State has in every one of its forms more thoroghly separated the two kingdoms than Luther ever did, whereby it is to be observed that there is hardly a single modern State which has really recognized the spiritual realities as constituting a "kingdom". It is no mere accident that in the American Zone (of occupation) we must hear the rebuke from many an American, even if still in a friendly spirit, that the Church is simply not to concern itself with civic matters. It lies in the nature of the modern State to be "tolerant", i.e. that it does not concern itself with religious and ecclesiastical matters and therefore also expects of the Church that it keep itself out of the State's affairs. This dubious separation of the two kingdoms, with which Luther is charged, does not at all belong to Luther, but to the nature of the modern State. But here I must call attention to a remarkable phenomenon: The very same people, who reproach Luther and the Lutheran Church with sharing in the responsibility for Adolph Hitler, become very nervous when the Church would exercise her office of watchman over against their own party members. It will accept it when I am told that I should have exerted myself with greater passion against the concentration camps of Hitler, but I fail to see why I should not do so when Hitler's opponents set up such concentration camps. I consider it atrocious that Hitler should imprison men for an indefinite period without the due processes of law, but why should it only be atrocious when Hitler does it? I shudder when I hear of the atrocities of the concentration camps, but I shudder likewise when I think of the concentration camps we still have today. I am therefore of the opinion the Church must exercise its office as watchman without respect of person—I believe I have learned this of Luther. But I cannot take it in earnest when the Lutheran Church is charged with keeping silent whilst the accusers now remain silent. How shall I understand it that it is called Nationalism, disguised Hitlerism when I put my finger on it? I do not at all contend that the German people should remonstrate or even resist. In fact, I do not speak of the German people at all, but of the Church— quite immaterial whether

it be the Church in Germany, England, America, Denmark or Switzerland. I assert that these who occupy an official position in the Church have the office of watchmen, which they may well learn of Luther, whether their name be Wurm, Chichester, Niemoeller, Dibelius, Koechlin, Asmussen or Karl Barth. And I affirm that they have opportunity enough to fully exercise this office of watchman. For since 1945 enough has occurred and still occurs which does not at all accord with the divine Commandments.

3. Luther's thinking on the possibilities which the State has within its reach was very sober. He knew very well that man can see only that which meets his eyes, whilst God looks upon the heart—and therefore is alone able to look into the heart. Luther did not yet know the so-called "way of world-view" (Weltanschauungsweg). His entire thinking was wholly opposed to the Weltanschauungstaat (world-view State). But the modern State is in its essence such a world-view State. Therefore, too, it is impelled by its very nature through police powers to watch over the thoughts of citizens and through its agencies of information to direct and control the minds.

The thing that caused alarm for us Germans and the entire world in Hitler's Reich was its inquisitorial character. The inquisition of Philip II pales before it just as do the witch trials of the seventeenth century. One knows that Adolph Hitler's State is not the only modern State that bears these traits. Today it is no longer Christian convictions which are watched over and judged, but the non-Christian. A person must have the right political faith.

The Allies have freed us from this Inquisition. We never want to forget this. But they are not able to manage themselves and that which they seek to accomplish. If one speaks cautiously then it must be said that in eastern Germany the inquisition by toleration of the military government flourishes again. That is hardly disputed in the whole world. However, also in western Germany in the process of denazification, proceedings are taking place which only too often have the appearance of a sitting in judgment over the thoughts and mind. Certainly, I know that denazification is necessary. But I have often enough observed that it oversteps its bounds and does not confine itself to the judging of acts. The modern State has an inclination by virtue of which it must also deal with the souls of men. As Germans we have every reason to hope that the western powers may be thoroughly preserved from wanting to judge the mind and thinking.

Without the least doubt it is entirely proper that the German people must accept revenge and make reparation for what they have done. Nevertheless one cannot sufficiently warn that in meting out the punishment the bounds be not exceeded, which God has set for the powers that be. The danger is great. For we have heard from the start that the treatment of the German people will depend on whether they will rally become democratic-minded. That is a dangerous way of thinking. For who knows what democracy really is? And if someone were able to tell us, how shall the attitude of our hearts be determined? Hunger hurts, and Hitler already made the earthly well-being dependent on the right faith. Thus they all held to him and believed what they were expected to believe. Should we not rather turn away from this error?

Thus I have pointed out three points in which Luther unequivocally stands in opposition to the modern State. It concerns things of which all Anti-Fascists are guilty in various degrees. It has to do with errors by which we Germans have come to ruin. Who will give our conquerors any guarantee that they will not come to ruin by the same way?

6

Shall Luther be indicted by Nuernberg Court? Is the Church of Luther guilty of National Socialism, Deification of the State, and the Collapse? This is the answer:

1. There is no element to be found in Luther's doctrine and in the Lutheran Confessions which finds its repetition in the pronouncements of Hitler or even contains essential teachings of Hitler in embryonic form.

2. During the last 400 years a number of views have become native in the Lutheran as well as in the other Churches and even in the world outside the Church, which in part stem from Germany and in part from abroad. From these errors the Church must decidedly turn aside.

3. But no one who has erred in mind and thinking belongs before a human court, except it be that his thinking has manifested itself outwardly in demonstrable criminal acts or has caused him to become an accessory to a crime.

But with this summary answer all has not yet been said. The most important still remains to be said.

Our Lord Jesus Christ said that He had come upon earth to kindle a fire. He wanted to arouse men against each other, and this situation was to reach into the most intimate family relations. According to this and other statements there lies in all that Christ's Spirit comprehends not only an enkindling (aufleuchtendes) but also a consuming (aufloesendes) element. For all that Christ did and still continues to do through His Spirit occurs with a view to the last day. The passing away of the world and the last judgment are being prepared by the activity of Christ and the working and suffering of His Church. As a Christian one must confess himself to this without reservation.

Really a protest must be entered against the form of the theme. For the theme proceeds from the idea that it would be something bad if Luther should be responsible for Hitler. Now Luther certainly is not guilty of Hitler. But even if he were, nothing is hereby affirmed as to his worth and that of the Church named after him. Who will assume the guarantee that God has not placed upon the Church the task of awakening a destroyer? For the Church is only conditionally there for the purpose of aiding in bringing about a bet-

ter life on earth. If in accordance with God's will she leads to the last day, then she has done all that she can do.

As Christianity conquered the Roman empire it did not result in a strengthening of the empire. The empire rested upon certain definite religious conceptions concerning Rome itself and those peoples which belonged to the Roman empire. Christianity destroyed these notions and thereby undermined the foundation upon which the Roman empire rested. Shall Christianity and the Church be reproached for this? Christianity came to the Germanic tribes. It dissolved the ties which bound the members of the individual tribes together. For these, too, were closely connected with definite religious conceptions upon which tribe and tribal unity rested. Germany received an entirely different appearance and was completely changed in her inner structure. One must clearly discern this whether he approve it or consider it an evil.

Christianity finally put in place of the tribes and combination of tribes with its religious undergirding the empire, which now no longer rested on pagan, but on Christian religious conceptions. In this way the unity of the Church under the papacy played a decisive part. Certain theological doctrines, which we cannot enter upon here, were also a determining factor.

Now it is beyond the shadow of a doubt that Luther essentially bears a share in responsibility for the breaking up of the old Church. This disruption must needs affect the empire. Certainly Luther did not alone bring about the disruption of the Church and the empire. Many other forces had been at work in this direction. But Luther's person cannot be eliminated from the inter-play of such forces. Were there but a single Church the picture in Europe and the world, at least in the non-Russian world, would be quite different. Certain groups within the Catholic Church have for quite some time pointed to the responsibility of Luther for these developments and have laid the blame for the decadence of Europe upon his shoulders. History permits of no doubt that everyone who desires the unity of Germany, Europe and the western hemisphere, must deplore the falling apart of the Church and its supporting power for the princes of the empire through Luther, though it most assuredly was not intended to be so. The historical connections are evident. We must definitely determine whether we can, in spite of every cost, affirm the action of Luther and thank God for Luther's appearance in entirety, as the Lutheran Church does every year at the Festival of the Reformation.

This brief review already shows that in every period of history the Gospel has appeared as the Christian crisis. And we have no promise that it shall ever be different upon this earth. A typical example of modern times of the critical power of the Gospel is Karl Barth. The fact that in the 1920s he could make such a lasting impression finds its explanation among other things in this, that he so thoroughly criticized the liberal democratic world in the period following the first World War, and made it clear how even the angels in heaven must laugh at the foolish endeavors of men in their own name and in the name of the Gospel to reform the world. Karl Barth therefore made us listen because he pointed unmistakably to the necessity of a vertical invasion of God into this world, reaching down from above. To no one has it been given to show so clearly that the Gospel is like a great question mark over against all the nationalistic, internationalistic and socialistic attempts to heal the world. There can be no doubt about it that Karl Barth through his activities between the years of 1925 and 1933 did have the effect of shaking the confidence of the thinking middle class in Idealism and Liberalism to the very depths. Then when Hitler came upon the scene he actually found the stage prepared for him, I would not thereby say that Karl Barth alone made Hitler's rise possible. But I do say that Karl Barth's activities, like the work of Luther in the 16th Century, was one of the component parts which brought about the collapse of the middle class liberal world. For this very reason it is to be deplored that since 1945 Karl Barth has not acknowledged this destructive power of the Gospel. For what was it that Karl Barth had to say about the causes for the collapse of 1945? He posed the question concerning the guilt and posed it not only for the present but likewise for the past. It was in this connection that he made the charge against Luther. At this point I would like to call attention to the fact that it was by no means Barth who first raised the question of Luther's guilt. For a long time before we knew anything of Karl Barth after the collapse, our preaching on the guilt of the Germans appeared in the American press. However, what we had to say about the question of guilt differed fundamentally from that which Barth thought it was necessary to say.

As much as we have endeavored from the very beginning to speak very concretely of the guilt, the guilt of the citizen, of the soldier, the economist, the pastor, just as much have we been careful that our speaking of the guilt should not be mistaken for the arraignment speech of a state's attorney. That is also the reason why our witness of the guilt has never sufficed the political power. For the latter it is namely of importance that it have at hand documentary proof by virtue of which a state prosecutor may take measures against the German people as such or against individual Germans. But had we spoken in this manner we would have failed in our task as a church. In order to make clear the interlacement of the guilt in its entire depth we must combine that which is juridically indictable with the various backgrounds of the guilt, which now are no longer indictable. Thus alone will it be possible to speak a Gospel word concerning the guilt. That is the reason why we could never forget that Adolf Hitler was indebted for the clear path before him also to the fact that the Gospel, as it has not at last come to light through Karl Barth, by its judgment on the world had cleared the way. And more than in any single fallacy in utterances since the collapse, a theological error of the great

Swiss theologian is to be seen in the fact that he did not acknowledge the work for which God had used him, but deviated off onto an essentially moral line—and the moral in this world is in any sense always the wrong. Now, of course, his word has lost its force, for it prompted us very much against his will to make comparisons. Entirely contrary to his purpose he induced the Germans to raise the question as to how much better the Russians and the English and the Americans are doing than Adolf Hitler. But with this the really evangelical point of attack in the discussion of the guilt was given up.

No one can exonerate the Christian Church from the responsibility which it so perpetually bears as does no other: she must say Yes to the working out of God's Word. Now it belongs to the effect produced by the Word of God that God through the Word of release, which he has established, at the same time prepares for Himself vessels of wrath. There is no more staggering way of looking upon Adolf Hitler than that of considering him a vessel of wrath prepared through the Word of pardon and release. By viewing him thus we become deeply humbled. But this humiliation is bound up with the strong comfort, which Jesus Christ grants His disciples in view of the judgments that are to pass over the world at the end: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Such a manner of considering the question will appear to the allied politician as too inadequate and too far-reaching. He will consider it too inadequate, for he is concerned with a confession of guilt upon the basis of which he can make his demands on the generations to come. He holds it too far-reaching, for if politics is viewed in this light, then the politician must also reckon with the thought that he himself in some incomprehensible sense is one whom God has raised up and in His wrath causes to work in this world in order that the divine judgment may be carried out in such a manner that even the judge does not know what he does.

In all probability I shall disappoint many hearers with these words of mine. For many a hearer very likely would rather hear some word as to how and in what manner God preserves the world through His Word and the prayers of His people and makes life possible in this world. Much might also be said on this subject. However, it does not belong here in this connection. I must therefore let it suffice to establish the following:

The consuming and the upbuilding power of the Gospel do not stand in contradiction to one another, even though it may appear so to us. They rather belong together. The Christian community (Gemeinde, which we prefer to the word "Church" in this instance; transl.) experiences that it is being preserved through God's power in a world that is being made ready for the end, and though it be in fleeing and in shunning.

I have been asked whether Luther belongs before the Nuernberg Court, and whether the Church, that is called by his name, is guilty of the deification of the State, as we have experienced it under Hitler.

On the plane at which the question has been raised, it is beyond any doubt to be answered in the negative. But I believe that I have shown that the question is much more complicated than jurists and also theologians pose it. The Church has a responsibility that goes far beyond what is moral. That is the responsibility for the proclamation of the Word with which she carries out the judgment on this world. But because this is the case, therefore the Church is in her existence and with her message a divinely planted warning sign to establish and to rebuke historical guilt against every pleasure of men. For in all the judgments which men carry out, God himself in a mysterious way carries out His judgment so that in the end it can no longer be recognized who is the judge and who the judged. It was this that already caused the psalmist to pray the sigh of relief: "I remembered Thy judgments of old, O Lord, and have comforted myself."

We do not throw ourselves into anyone's arms when He judges. We warn and we strengthen, as far as our knowledge reaches, but we are no spiritual agitators who seek to build theological supports for the Nuernberg Court, just as little as we presume surreptitiously to gainsay its juridical competence. What we have to say can be summed up in the sentence: The decision falls upon an entirely different niveau and this decision stands for time and eternity.

By Faith We Walk

("We walk by faith, not by sight." II Cor. 5:7)

We are the blind ones, we who cannot see
Beyond the eye's close finity; who searching grope
Through breaths and dreams, unseeing, senselessly,
With one enheartening Word, one Friend, one Hope.

We are the blind ones, we who silent move
Through comic tragedies of love and hate;
Who know our ship but not the wind that blows,
Who know our Captain, but ignore our fate.

Yet we who walk thus onward, blinded still,
Unfearing of this world's enthralling fright,
We have another Eye to chart the land
That stretches far beyond us into night.

We have another Hand to guide unseen
Our darkest destinies. And this is Light—
To know that God, though hidden, treads with us
The road we walk by faith, and not by sight.

—Walter Riess

Premarital Guidance

Raymond A. Vogeley

A Privilege and Responsibility

Christian homes and families are essential to the Christian Church. The Church is concerned about the Home. The Church has much to offer to the Home. Premarital Guidance can help to establish and strengthen new Christian homes and families.

WHEN a pastor sees in family life today the problems that confront many husbands and wives and knows that they might have been prepared to meet them but were not,

WHEN a pastor considers the influence of magazines, movies, radio, and present conditions upon youth,

WHEN a pastor realizes that his is a sacred responsibility to help and guide couples, who are often so unprepared scripturally, to establish Christian homes and to live together after God's ordinance,

THEN he will use his holy office and unique opportunities to show the God-ordained foundations for Christian homes and to emphasize what God has revealed about marriage and family life. By premarital guidance he helps prospective brides and grooms to realize the fullness of the solemn vow they will make to each other and to God. During the counseling he shows them the way to a blessed Christian marriage.

He will not marry any couple until he has counseled sufficiently and scripturally with them. Then only may he properly ask God's blessing upon that union. He will not be satisfied merely to secure the information necessary for his records. He will not restrict his counsel to the pious wish, "May God's blessing rest upon you." He will take the time to guide every couple, if he is interested in establishing Christian Homes. A couple will promise to live together after God's ordinance. The pastor must show and explain what that promise includes and how they can so live.

Premarital Guidance is also an important part in a thorough program of Christian nurture and education for the children to be born to the couple. Therefore a pastor dare not be satisfied with any previous general presentations about marriage and the home. No matter how thorough the confirmation instruction, the class members were children and thought as children. Young people may have considered various phases of this subject in Bible Class, in the League, and even in college. But the most meaningful and most direct guidance is given personally before the actual wedding ceremony. Ideally the couple and the pastor should meet several times over a period of weeks. But many points can be highlighted in one concentrated session.

A Wedding Address can summarize the pastor's personal guidance. The verbal presentation reminds others in attendance of their vow but scarcely penetrates the glad glaze which envelops the participants. The written presentation may be read and re-read later by the couple.

It may be many years before there are relatively uniform marriage regulations and laws in our country. However, clergymen perform the great majority of marriages and can follow a pattern of premarital guidance. Theirs is the direct responsibility of helping every couple they marry. They can give wise counsel and strive to establish basic principles. They can strengthen Christian Homes.

Why Some Pastors Have Not Given Premarital Guidance

This was not customary, or considered as necessary, in previous generations. A few pastors may not realize that present conditions are so different from those that existed years ago. National standards and the status of family relations have changed. Unfavorable attitudes are more prevalent. Even young people from the finest Christian environment need help and guidance.

Some pastors feel unprepared or not well qualified to act as counselors. Until recent years very little direct training was given in most seminaries. But many books are now available. By request this guide has been printed as an additional resource. The general procedure gradually developed in my own ministry. I had opportunities to hear men who had done a great deal of pioneering work in this field. I gradually realized the importance of this phase of pastoral care. I now see its strategic place in a fuller program of Christian Education in which the Home and Church cooperate. I have checked with others the use of the Order for Marriage as a natural procedure for Premarital Guidance and have incorporated certain features of their experiences. The emphasis is on education and guidance, not on counseling as such. Skill is gained by study and by experience. The requirements every pastor has are concern for souls and an understanding of and the ability to explain God's revelation of His will. God's Word is the basis of this procedure.

Some pastors may have misunderstood the significance of a truly spiritual program of premarital guidance. From hearing certain reports or by reading certain books they concluded that premarital counseling dealt solely with sex, techniques, and birth control. Premarital guidance involves much more. Yet we dare not lose sight of the physical relationships. The Bible tells us about our creation, male and female, and about the relationships of husband and wife. There would be no

marriage if God had not made us as we are and had not established the basis for marriage. Knowledge of physiological factors is helpful. The Christian attitude toward sex is essential. Of all people the pastor should be best qualified to explain God's will and plan for His children.

Many pastors have been doing a certain amount of premarital counseling without calling it that. Some offer counsel only if one or both parties are members of the parish. But other couples need guidance, perhaps more so than do some of our own members. A pastor is concerned about every couple. We ought not forget that counseling with non-members at such a time, a "crisis time," is also an effective opportunity for Christian evangelism. A pastor will not want to neglect that any more than he slights any other opportunity to proclaim the Gospel.

A pastor should counsel most carefully if one of the persons has been divorced. The evangelical approach is not the easiest. A "guilty" party according to the law may not always be the one actually guilty. The inquiry may have to be most 'diligent'. Many factors must be considered. The person may have come to Christian faith after the divorce. The Christian Church believes in the forgiveness of sin. The pastor is to bring the full message of God's Word to every attitude and life situation. Whether he marries the couple or not, he should state the clear, Scriptural basis for his decision. He may so clarify the situation that the couple changes its plans. Even if someone else later marries them, they enter marriage with fuller knowledge of the divine standard.

Premarital guidance requires time, knowledge, understanding and personal effort on the part of the pastor. It is worth all of that. Those who have followed the practice in their pastoral work receive cards and letters of appreciation. Couples, so guided, will tell others. They bring their friends and introduce them with these words, "Pastor, please tell them just what you told us. It certainly helped." I know that most couples eagerly desire help and appreciate everything a pastor does to make their wedding personal and spiritual.

Premarital guidance is not a cure-all. As in every other use of God's Word, the seed falls upon varying types of soil with varying results. But marriage is of God. He has revealed the rules for happiness. His servants have a unique opportunity to help couples, to show what God's Word says, to explain what marriage involves, and to inspire them to live in it "after God's ordinance."

A Guide and Presentation

The Order for Marriage is a fine outline for premarital guidance. The couple should understand the ceremony and the promises they are asked to make. This is far more important than the "rehearsal" which helps them only to know when and how to move, stand, turn, or reply. At the same time the pastor explains the fuller meaning of the Bible references and contexts. He also leads them to consider many phases of their total future relationship.

This GUIDE does not include many of the details of exegesis and exposition which a pastor knows. He uses and develops them according to individual needs and counseling situations. This omission may give to some people who have not read this paragraph the idea that Premarital Guidance is one-sided. It dare not be. More details have been included in some phases merely to indicate how each section can be developed. Every pastor can certainly augment the total with his own resources. Do not neglect to explain certain points which many might consider obvious. This GUIDE does not enlarge the usual study of the VOW. The vow must be explained and understood.

No references are made to many helpful features and procedures as outlined in well known and widely available books on the entire subject. A few pertinent quotations from certain STATEMENTS or STUDIES are included. We acknowledge and are grateful for their use.

Points which may be emphasized by the pastors or other guide-suggestions directly for the pastor are printed in the regular light-face type.

Other parts of the GUIDE consist of introductory, illustrative, or transitional statements which have been found quite satisfactory. They are included merely as suggestions. Some pastors who have not had too much direct experience with or training for this demanding phase of soul-care may be saved some trial-and-error experiences. A few examples of development are much shorter than would actually be used. Certain developments may seem quite "light." The counseling period must not be constantly heavy. Then too, some vital phases of marriage can be emphasized by a natural and even humorous example. *The sentences of direct conversation with the couple are indicated by the use of italics.*

In the spirit of prayer and concern for souls the pastor will guide each couple.

The Approach

A couple enters the pastor's study. Courteously he greets them. Even though he can guess why they have come, he lets them explain the purpose of their call. If only the man, or in some instances, if only the woman seeks to make the arrangements, the pastor can easily explain from the first rubric in the Order for Marriage why he wants to speak with both of them.

After the necessary background of information and interest has been achieved, the pastor gives to each party a copy of our "Order for Marriage." These may be copies of wedding certificates, Minister's Manuals, or Common Service Hymnals. Thus each has his own copy to hold and read.

He first directs their attention to the statement:

"Before solemnizing a marriage, the Minister shall diligently inquire:

First, as to whether the union contemplated be in accordance with the Word of God;
Second, whether it be in accordance with the laws of the State.
No marriage shall be solemnized unless the Minister be convinced that God's blessing may be properly asked upon it."

Diligently Inquire

This immediately establishes the pastor's privilege and duty of discussing all phases of marriage with them. Few, if any, ever question the propriety of the procedure. He shows that marriage is the most important step two people can take as two individuals. The Church is concerned about this step and about them. As a servant of the Lord, he wants to help them. They also should desire God's blessing upon their marriage. He assures them that he also wants their marriage to be one upon which God's blessing can properly be asked. The result of such a marriage should be a fine Christian home, a high achievement. Almost every couple appreciates that sincere approach and responds freely.

As a rule it is wise to take up first the "second" or . . .

In accordance with the Word of God

God's Revelation is of ultimate importance to all the relationships and problems of married life. The pastor knows that message. The couple needs it. Factual, specific knowledge about budgets and babies is not as important now as are the Christian principles that motivate decisions and actions. If they seek first Christ's Kingdom, "all these things shall be added."

We all realize that every marriage is unique. No two people are alike. No two couples have similar backgrounds or characteristics. A wise pastor naturally allows for a *great flexibility* in procedure and emphasis. Religious and all other factors vary. Some have a fuller knowledge of God's Word than others. It is almost impossible to estimate what knowledge or misinformation they have on other phases of married life. Some of this may be disclosed by questions they ask or by reactions to certain statements. Some may want to discuss specific problems as they are mentioned. With some couples the pastor may have three or even more periods of counseling.

Laws of the State

The state has its legal requirements. A state which has intelligent marriage license laws is wise and prudent. A couple will establish a new corporation, a new home, a new family. The state has a right to require a couple to apply first and secure the license later, to ask pertinent questions, and to request certain physical examinations.

If the couple has not applied for the license the pastor may inform them about the procedure. He should have some general knowledge about the laws of his state. If a medical examination is not required he points out the wisdom of having a complete one so that each knows the condition of the other's health. It is very helpful if the pastor can refer them to a Christian physician.

No marriage shall be solemnized . . .

How can a pastor fulfill this requirement? Especially when he may never have seen the couple before?

You may want to follow the plan I found to be satisfactory. Do not refer to this sentence until the close of the first counseling period, or whenever it seems most appropriate. The direct reference to the "Laws of the State" or certain facts on the marriage license will be your first guide to the best time, if there is doubt in your own mind. Otherwise you may say, "You have seen what it means to live together as man and wife after God's ordinance. That is the promise you are asked by the Church to make. That is the kind of marriage I want to solemnize. If that expresses your own hopes for your marriage and if you think that God's blessing may properly be asked upon your union, then I will marry you."

The Words of the Service

Dearly Beloved:

When a pastor knows the individual background of those he will soon wed, he may make some very personal and helpful references at this point. He may have baptized or confirmed them. He knows their families. His words will be all the more appreciated and needed. He can guide them before their marriage and counsel with them after they are married. Strong bonds are thus forged between that new home and the church.

Forasmuch as Marriage is a holy estate

Marriage is a sacred relationship. Under normal conditions most people anticipate love and marriage. Despite cynics and lowering standards most people have high ideals and hopes for their marriage. I hope you have. Marriage is aglow with the beauty of holiness. Everything connected with your ceremony and marriage can be lovely and pure and holy. As we study the "Order for Marriage" you will see more clearly why it begins with these words.

Marriage is not a mere human institution, a civil and religious ceremony. This holy estate is

ordained of God.

It is His wise plan for His children on earth. Of course there are many jokes about marriage with their ball and chain connotation. In mock sorrow, or perhaps in envy, your friends have told them to you. But every thoughtful person knows the great importance of the home and family for the life and strength of a nation.

It is a holy estate . . .
to be held in honor by all

Your own married life can uphold that honor and help to raise the standard of homes in our own country. You want to be happily married. Since marriage is of God, He knows what brings true happiness. You love each other. God is the source of true love. God wants your

love to deepen so that your marriage is really a bit of heaven on earth. To help you achieve this He has revealed many things about this holy estate. Married life can also become a terrible foretaste of hell on earth if His rules are disregarded. What yours will be like depends almost entirely upon you. Jack, you think that you have found the right mate. Mary, you think that you have found the right mate. You both can become and be the right mate for the other. That also depends upon your spirit in your married life and upon your willingness to follow God's way of life.

It becometh those who enter therein to weigh, with reverent minds, what the Word of God teacheth concerning it:

At this time give a Bible to each. It is helpful to have a copy of the Revised Standard Version for a clearer translation of certain references.

In explaining the Scripture passages the pastor varies the details of his exegesis and other facts according to the individual situation and the number of anticipated counseling sessions.

I feel that it is better to approach repeatedly several major phases of married life on the basis of several passages from the Bible and points in the "Order" than to have a "topical" presentation, i.e., "Now we will discuss the holiness of marriage, next the attitudes that are so important, next personal relationships and adjustments, then finances . . ."

A pastor should know well the points he wants to emphasize. At first it may help him to write out in some detail the things he wants to say and where in his plan they may best be said.

He has done much toward establishing a new Christian home, if he has helped the couple to develop a fine attitude and Christian approach to various problems and has indicated to the twain where and how to secure additional help.

The Lord God said

As a part of his explanation of Genesis 2:18 and reference to Genesis 1:27 a pastor may say:

This is the reason why you love each other. You are male and female. You want to share your complete selves with each other. Thus God has created you (He may also refer to the meaning of the First Article.) *God has implanted in His children deep desires, strong urges, and differing yet complementing characteristics. They are good and holy. They influence all our affections. They must be controlled. They are to be used and developed according to His wise rules. They also differ in men and women. Many factors condition or vary them. You should know and understand them in yourselves. Sex is far more than glandular differences and a biological drive. It is psychological and spiritual. It involves your complete personality as husband, wife, and parents. Know and accept the role of your own sex.*

The beautiful symbolism of "the rib" . . .

"Not from his head was woman took,
As made her husband to o'erlook;
Not from his feet as one designed,
The footstool of the stronger kind;
But fashioned for himself a bride,
As equal taken from his side."

A true *"help meet for him."*

If the pastor does not know the length of the couple's acquaintanceship, educational, social, and other background factors, this is a good place to discuss such related matters. How their likes and dislikes, interests, friendships, recreational activities will influence their married life and home. How each helps to make the other complete. That each is to "marry the immortal in the other."

"leave father and mother"

If the pastor does not know the couple, this is the time to ask them about their parents. Are they giving their consent? What if parents object? Are their reasons valid?

> Professor Judson T. Landis has conducted surveys on adjustments that were made after marriage and the time required to work out the adjustments in six areas. The complete replies from 409 couples indicated the amount of time required, from greatest to least, as follows: Sex relations, Spending the family income, Social activities and recreation, In-law relationships, Religious activities, and Mutual friends. See "Adjustments After Marriage" in *Marriage and Family Living,* May, 1947, Vol. IX, No. 2, or for a more complete analysis "Length of Time Required to Achieve Adjustment in Marriage," *American Sociological Review,* December, 1946, Vol. 11, No. 6.

He will also discuss with the couple fuller implications of the passage.

Their new loyalty—first to each other!

Economic factors and the new home! Rent? Build? Buy?

Where will they live? How they should be ready to sacrifice almost anything to live together alone.

Can they afford what they have outlined?

Will the wife work? "One worthy earner and two wise spenders." The narrow margin between happiness and trouble.

The budget and the basic Christian Stewardship of Time, Talents, and Possessions.

From his own experience and from articles and publications available from various sources including Banks and the United States Government, a pastor can help many couples to follow a wise, Christian attitude in this phase of marriage. The man and the woman should discuss these matters carefully. A more detailed discussion of difficult problems and questions would naturally be held during subsequent sessions. The solutions and decisions should be satisfactory to both.

(To be concluded)

The Kinsey Report—What will the Parsons Say?

Benjamin Lotz

ENOUGH OF THE FINDINGS of the Kinsey report concerning the sexual behaviour of the human male have been disclosed to make the following query significant: *what will the parsons say?* What indeed will they say when the first volume is widely distributed and becomes the center of discussion in every hamlet and city in the land? For the way in which it is received will reflect our belief as well as indicate our behaviour and to these things the parsons dare not remain indifferent.

Down in the rattlesnake country, it might happen that the run of the population will not even hear of this investigation. But if they do, parsons will dismiss it lightly. Into such hidden matters decent people ought not to pry. And the fact that a professor or two have devoted so much time and energy to these things only indicates how godless too much education can make a man!

These ministers will not be the only ones who will discount it with a wave of the hand. The so-called cultured people, smooth talkers like Christian Scientists, who like to sit at ease in Zion, will dismiss it peremptorily. With eyes closed in horror and minds closed in fear, they will pass the work by when it leers at them from the book counter in some urban department store. "Let Christians think only on things lovely, true and of good report! God's in his heaven," they muse though the facts shout aloud otherwise, "All's right with the world."

The alarmist among the clergy will point to this work as an evidence of the bankruptcy of modern Christianity. Our morals have sunk to the same low estate that characterized Hebrew and Gentile life in the first century. Obviously this is to be expected when men in their unnatural lusts treasure unto themselves wrath against the righteous judgment of God and in the wake of this judgment come tribulation and anguish. The investigation of this Indiana zoologist has unwittingly pointed a finger at the signs of the wrath to come.

There will be others who will attribute this sorry state of affairs to the widespread juvenile delinquency of American youth. Naturally there is an uncertainty whether here is the cause or the place where the cure shall begin or both! After all the youth is the father of the man and the Kinsey report indicates that sexual misbehavior starts with youth and at an uncomfortably early age at that! In fact, we are now roused to the cruel reality of the situation that before we can do good with our moral code and taboos, the sinister evil is already present!

There will be some sturdy orthodox souls, really sold on the obvious superiority of the Christian character, who will declare that such findings do not reflect upon the behavior of our better Christian people. Even the parson will hasten to add that the good church people are hardly included. To justify this assumption, the number of God's elect must be small indeed for Dr. Kinsey's cases are too numerous, the results too high in the percentiles to exclude any considerable number of the population that is nominally Christian. The likelihood rather is that even some church deacons have been investigated too and found wanting!

Another group of the clergy will raise an insistent voice. In these latter days, the Christian message has been too uncertain and lacking in direction. For that reason, even Christian people have drifted into practises that are basically immoral. We have yielded, they will imagine, too much to the spirit of compromise, have diluted the purity of our message, and now we reap the reward that follows a lackadaisical spirit. Had our gospel been truer and our religion more in the spirit of the old-fashioned kind, all of this would not be true. It was not true in our fathers' day though in that day there were no professors probing scientifically into the secrets of a man's sex life.

Among all parsons and laity, too, undoubtedly wiser voices will be heard. There will be those who recognize that however unpleasant here is a sane, accurate and realistic manner of discovering the true status of human sex relations. Of course, the results of this survey will temper some of our idealists, making them sadder albeit wiser. Yet any results accruing from an honest, sincere search for the facts cannot be put aside unstudied and unapplied.

The wiser cleric will realize that it was not fundamentally the fault of the gospel that was preached but man's unwillingness to make its implications clear. It will be perceived by those wiser among us that it was not the Christian ideal which was deficient but our lack of winsomeness and clarity in presenting it. It will be apparent to these clergymen that the philosophy of Christian education was not so much lacking in insight but that we were too often too meager and always too late.

Some parsons will realize that often, more often than not, there has been a kind of artificiality in our sexual morality. Christianity need not share all of the blame.

lodern economic life must bear the real brunt of the riticism with its ruthless values and deadly competive standards which defers marriage until the late twenes or early thirties.

At the same time, it must be recognized that popular hristianity has too often equated sex with sin. There ught to be a revaluation of our sex morality, testing in the spirit of Jesus Christ. This does not mean that ll restraints will be off, however irksome restraints ust seem. Those parsons who present the true Christan standard—and what Christian teacher does not seek hat as his ideal?—must make explicit that civilization only possible where men impose restraints upon themelves. And these restraints must be accepted volunarily and in a spirit of unselfish love. The law of the and demands an acceptance of these restraints through coercion and force. Christianity seeks the constraining power of Christ's love.

The wise parson will examine carefully the Kinsey investigation, not unmindful of his own experience in dealing with the souls of men. He will have to accept this report—I suspect he cannot do otherwise—soberly and in the fear of God. As he does this, he will be aware of the necessity for renewed zeal in holding high the Christian ideal that interprets the sex act in the light of unselfish love. For the wise pastor knows that the expression of true love is not merely the procreation of the race but the realization of the true personality that arises from the fellowship of marriage. Along with all of this, he knows as he has never known before the depth of human sin that is hidden often in the secret life, finding refuge in the dark night of the soul.

Rusty Hinges on the Golden Door

A Treatment of Mexican-American Race Relations

Alice Laine

WHEN ONE SEES the great sums spent to reconstruct the Spanish missions and other buildings of the Latin-American occupation," writes ovita Gonzales de Mireles, "one cannot help but wonler at the inconsistency of things in general. If Anglo-Americans accept their art and culture, why have they ot also accepted the people?"[1]

In general, there is a lack of information or an abundance of misinformation concerning relations between Mexicans and Americans within the United States. Mr. Gustavo Ortiz Hernan, Consul General of Mexico for even states in the South and Southwest, with headquarters in San Antonio, writes that on assuming his ew duties,

> ". . . I thought at the time that the ugly word 'discrimination' . . . meant mainly that somebody could not get a cup of coffee or a glass of beer when he most needed it, because, as soon as the owner of the place detected in his accent or his personal appearance that he was a Mexican or Latin American, the proprietor would feel it beneath his station to render a service even in exchange for an odorless and raceless dollar."[2]

Mr. Hernan undertook an intensive study of race prejudice and soon came to the conclusion that the Mexican problem was more than not being able to get a cup of coffee or a glass of beer, for he writes:

> "The problem of discrimination against a minority! It is, to my mind, at the same time a cause and an effect: a cause when a deep-rooted social prejudice —or antipathy—asserts itself with no other excuse or pretext, creating a wide variety of reactions among the offenders and the victims, an effect when it appears only as a symptom of economic, educational, and general level-of-living evils.
>
> "For the correction of the wrongs . . . education, of course, is ultimately the only cure. But we must not fall back into the rudimentary error that, while waiting for later generations to benefit from the teaching and preaching of good will, we now have nothing to do but to relax and enjoy this most perfect of all worlds.
>
> ". . . To work wisely and co-operatively, to improve constantly our knowledge of the problems, to trust in the good will of others, to discuss and to debate, to cling to the principle that hard work and good sense will accomplish more than angry shouting—these are the important things. It would be paradoxical indeed if we set out to combat prejudice with prejudice, intolerance with intolerance."[3]

The problem of Mexican-American relations is important to us today in the light of our position as a leading world power. Carey McWilliams, in his book, *Brothers Under the Skin,* has said,

> "If the Good Neighbor Policy is to succeed, then we must promptly reconsider the problem presented by this Mexico that lies within the United States. For here is the real, the living, the historical frontier of Latin-American relations. . . . Unless our domestic attitudes are brought into conformance with our foreign policy, then we risk the charge of inconsistency on still another score. . . . No matter how generous we may be south of the border, our good intentions will be wasted unless we meet the acid test of applying at home what we preach abroad."[4]
>
> "Their (the Latin Americans') plight is well-known to Mexican officials. . . . Our continued neg-

[1] Jovita Gonzalez de Mireles, "Latin Americans," **Our Racial and National Minorities**, ed. Francis J. Brown and Joseph Slabey Roucek (New York, 1937), p. 509.
[2] Gustavo Ortiz Hernan, "Foreword," **Latin Americans in Texas**, Pauline R. Kibbe (Albuquerque, N.M., 1946), p. xiii.
[3] **Ibid.**, pp. xviii-xix.
[4] Carey McWilliams, **Brothers Under the Skin** (Boston, 1943), p. 115.

lect of their well-being not only threatens to jeopardize the Good Neighbor Policy, but materially weakens the national defense effort. Pro-Fascist groups, such as the *Sinarquistas,* have consistently addressed their propaganda to the deep-seated unrest and latent hostility among these people."[5]

Dr. W. Rex Crawford, who served as exchange professor under the Buenos Aires Convention, and who is director of the Philadelphia Center of the Inter-American Training Projects, says:

"Official Good Neighborliness and private attitudes may be far apart, in spite of the cocktail parties, receptions, and dinners. So long as we neglect the millions who have come to labor in our country, we are vulnerable for our lack of logic. . . . I would not imply that the upper classes of Latin American countries feel very close to their own under-privileged mestizos or Indians, for their class lines are more marked than ours; but they can take political advantage of our lack of hundred per cent democracy. Third-party propagandists can create trouble between them and us by calling attention to the plight of the forgotten Latin American."[6]

The issue holds significance for us also as a national ethical problem. Dr. Louis Wirth, professor of sociology and associate dean of the Division of the Social Sciences, University of Chicago, states:

"Our active entry into the war did not automatically eliminate group prejudice and discrimination. Under the compelling stress of war the most extreme and blatant forms of organization and agitation to undermine national unity abated, took on the protective coloration of patriotism, or went underground."[7]

"Many unsolved problems of group prejudice are carried over into peace, when the incentive to deal effectively with them may be weaker, while the moral obligation to do so is all the greater."[8]

". . . We must recognize that we have raised the hopes of all who were the objects of group prejudice and discrimination in our attempt to enlist their full participation in the national cause and in the attempt to achieve unity in the pursuit of our common aims. The time is now here to validate the ideals in behalf of which we asked for heavy sacrifices."[9]

National unity was achieved during the war through patriotic zeal, slogans, democratic ideals, a common national objective. These social ideals have a deep rootage in the past—they constitute the American creed and "make up the ethical voice of the Nation in its heroic moments."[10] The late president F. D. Roosevelt summarized these ideals in the Four Freedoms: "Not only freedom of speech, freedom to worship God each in his own way, but freedom from want and freedom from fear as well."[11] The leading principles of the American creed are human equality, the essential dignity of man, inalienable rights of freedom, justice, opportunity, self-development, and social freedom. The first ten amendments to our national constitution, our "Bill of Rights," guarantees freedom of religion, speech, and the press, the right of assembly and petition, security of persons and property, due process of law, impartial jury trial, etc.[12]

Mr. Hernan further develops the thought of national ethics:

"The wastage of human resources has been and is appalling. Segregation, discrimination, hatred, lack of even the will to understand other kinds of people have made our life narrower instead of richer. These failures keep idle the best capital of any nation, her own men. Why can't we think of prosperous communities in which two great modes of life come together like the arms of two mighty rivers? Why can't we work for a bilingual culture, the like of which has not been seen thus far in the world? Why are we depriving ourselves voluntarily and foolishly of access to the wealthiest treasures of the world, and why can't we share our glories and our achievements in the same way that we have always shared our struggles? Without contradiction, we could easily bury under the same monument the ashes of all our national heroes. Still, we are afraid of building our homes side by side."[13]

The problem of Mexican-American racial relations has more than political and national ethical significance to the Christian—it is a Christian ethical problem. To most Americans, the Mexican is a dirty greaser, an ill-fed and ill-housed alien whose standard of living is too low even to be classified, a delinquent often in court and more often threatened with arrest, a drunkard who squanders all the money he gets, a lazy "hombre" who will not support his family, an illiterate, a problem for society. The Christian is faced with the most difficult task of seeking in this Mexican all the potential qualities of a child of God. As Christians we must realize that Juan, Pablo, Maria, and Carlotta are equal in the sight of God with John, Paul, Marie, and Carla—in doing so, however, we dare not close our eyes to the plight of the "forgotten Mexican."

Dr. Crawford describes the Mexicans as "a submerged, isolated, or forgotten population, whose presence is felt as a weight, a problem, an annoyance"[14]—and I hasten to add—potential children of God.

B. Schrieke, in his book *Alien Americans,* tags the Mexicans as "a socially disorganized crowd. . . . Constantly migrating, they often live under almost incredible conditions . . . in houses abandoned as unfit for human habitation, in outhouses that have no facilities for housekeeping, in living quarters congested to the saturation point . . . in huts, in sheds, in barns, in tents, in smokehouses, under trees, under strips of canvas, and in cars"[15]—but potential children of God.

I describe the Mexicans as "potential" children of God because I am referring to the mass of this oppressed race, and those of them who are true children of God, having found the new relationship with Christ, form a

[5] **Ibid.,** p. 120.
[6] W. Rex Crawford, "The Latin American in Wartime United States," **The Annals of The American Academy of Political and Social Science,** Vol. 223, September, 1942, p. 123.
[7] Louis Wirth, "The Unfinished Business of American Democracy," **The Annals of The American Academy of olitical and Social Science,** Vol. 244, March, 1946, p. 3.
[8] **Ibid.,** p. 5.
[9] **Ibid.,** p. 7.
[10] Walter G. Muelder, "National Unity and National Ethics," **The Annals of The American Academy of Political and Sacial Science,** Vol. 244, March, 1946. p. 10.
[11] **Ibid.,** p. 11.
[12] **Ibid.,** p. 14.
[13] Hernan, **op. cit.,** p. xx.
[14] Crawford, **loc. cit.**
[15] B. Schrieke, **Alien Americans** (New York, 1936), p. 53.

finite minority. This indicates that the fields are hite unto the harvest—and herein lies the vital im-rtance of the problem.

Christ commands (Matt. 22:37-40): "Thou shalt love e Lord thy God with all thy heart, and with all thy ul, and with all thy mind. This is the first and great mmandment. And the second is like unto it, Thou alt love thy neighbour as thyself."

Pauline R. Kibbe, author of *Latin Americans in Texas*, serts:

"Reduced to their simplest form, the problems in Texas represent nothing more nor less than the failure to apply Christian principles to our everyday dealings with each other. There is certainly nothing new about the teachings of Christ, but a new day would dawn in Texas if the Christian doctrines in which we profess to believe were actually to become the philosophy by which we live seven days a week instead of one.

"This Christian neighborliness does not begin across imaginary state or national boundary lines. It begins here and now. It begins with an active interest in seeing city sewer lines, garbage disposal service, electric light and power lines extended to all the city's residents. It begins with a militant campaign to eliminate slum areas. It begins with a concerted attack upon discrimination of any kind because of language differences or national origin, wherever and whenever such prejudices may be encountered.

"The sincere Christian will be deeply concerned about the economic, health, educational, and social conditions of his fellow citizens. The true Christian will regard it not only as his Christian duty, but also as his civic duty, to work earnestly toward the alleviation of those conditions. This is not charity. It is common sense. It is democratic living.

"A beginning has been made by the churches . . . but this is merely scratching the surface of the problems. The main task must be accomplished within the churches themselves—the task of making Christianity so real, so vital, so compelling a force that church members will undertake, individually and collectively, as a part of their daily lives, the mitigation of the ills and evils that beset their neighbors."[16]

The war ideals summarized in the Four Freedoms have the sanction of the Christian faith. The American creed is based upon Christian principles. As one writer says, "Democracy was envisaged in religious terms long before it assumed a political terminology."[17] Democracy is a political expression of Christian ideals.

"The American national conscience has engrained in it as one of its basic constituents (along with others not so noble) the divine sanction for the struggle to achieve a positive freedom for all men."[18]

Religion is primary in controlling group prejudice because it is the central element of group existence.

"If religion, with its sense of right and wrong, its motivation for goodness, truth, beauty, and righteousness is omitted from the approach to prejudice, then prejudice will not be overcome. Dealing only with the intellect, the emotions, and the folkways will always remain a partial solution. Understanding is the cement which can make 'one world' out of fragmentary groups. . . . The verb *to love* . . . must be interpreted as meaning also *to understand*."[19]

In 1945, the total number of Mexican Americans and Mexican aliens in the United States was estimated at better than two and a quarter million—Texas had over one million, California between seven and eight hundred thousand.[20]

Keeping in mind the descriptions of the Mexicans mentioned above, let us evaluate some "beautiful words" written by Donald R. Perry, director of the Alien Registration Division of the U.S. Department of Justice, Philadelphia:

"As individuals in our daily relationships with one another, we have always practiced a philosophy of decency—live and let live; and as people, we have a profound respect for the common man; we believe in the rule of fair play. Foul means are repugnant to us. As expressed through the administrative actions of our government, we rightly claim to be a truth-practicing nation. . . .

"To us, America is not only a symbol of physical, economic power, but also that of spiritual grandeur —a society of men. In it we have found harmony in living and prospering together, regardless of race, creed, color, or national origin for one hundred and fifty years.

"In the march of civilization through the ages, other parts, countries, or peoples of the world have made positive contributions toward the progress of the human race. . . . We have a definite, positive contribution to make to the people of the world; to teach them how to live together in harmony regardless of race, creed, color, or national origin. Our American experience is the best example for all of them."[21]

Dr. Gordon W. Allport, Chairman of the Harvard University Department of Psychology, takes the more realistic attitude when he writes:

"Everyone agrees that technological development has outstripped the moral and political development of mankind . . . the atom-ward dash of technology leaves us shivering with dread lest human solidarity prove too feeble to control the forces that human ingenuity has unleashed.

"Our failure to achieve sufficient human solidarity to make the co-operative control of technology possible is largely due to a primary weakness in human nature. This weakness is usually referred to as *group prejudice*."[22]

"Antagonisms engendered over a period of years cannot be eliminated overnight by a few radio broadcasts in Spanish and occasional gestures of good will. The problem of the Mexican in the United States is, moreover, merely one phase of our general color-caste system; and, as such, it is deeply rooted in American society."[23]

"We who set such high standards for democracy when we talk to other countries need to open our eyes to our own failure to achieve a hundred per cent rating in this regard, due to race-and-culture

[16] Pauline R. Kibbe, **Latin Americans in Texas** (Albuquerque, N.M., 1946), pp. 266-268.
[17] Muelder, **op. cit.**, p. 13.
[18] **Ibid.**, p. 12.
[19] Everett R. Clinchy, "The Effort of Organized Religion," **The Annals of The American Academy of Political and Social Science**, Vol. 244, March, 1946, p. 128.
[20] Louis Adamic, **A Nation of Nations** (New York, 1945), p. 67.
[21] Donald R. Perry, "Aliens in the United States," **The Annals of the American Academy of Political and Social Science**, Vol. 223, September, 1942, pp. 8-9.
[22] Gordon W. Allport, "Foreword," **The Annals of The American Academy of Political and Social Science**, Vol. 244, March, 1946, p. vii.
[23] McWilliams, **op. cit.**, p. 120.

prejudice, and set safeguards against our negligence."[24]

Recognizing the many problems which face the Mexican in the United States—employment, education, discrimination, standard of living, malnutrition, social disadvantages, etc.—we must concede that the one basic problem is prejudice, and that the other problems arise from this source.

"Race prejudice is an external indication of a basic struggle for existence and status between the oppressor and the oppressed . . . it involves a bias, a pre-judgment which reflects an earlier conditioning . . . is especially efficient in interracial relations, because physical differences, slight and inconsequential though they may be, serve as convenient labels for pointing out those against whom prejudice is to be directed. . . . Racial prejudice is not innate, as was once assumed to be the case, but like other attitudes is acquired through social experience."[25]

Prejudice against the Mexican is based on two factors: the darkness of his skin and his retention of the Spanish language. The Anglos, as the Mexicans call the "white" Americans, distinguish themselves from their darker neighbors and set themselves up as superior to them.

I have found Mr. Schrieke's treatment of the prejudice question very enlightening. He writes,

"The average American classifies them all as 'Mexicans': the migrating transients, the second American-born generation, the proud aristocratic refugees, and the Spanish-speaking original inhabitants of the Southwest. All share in a prejudice which is composed of many elements: the aversion to 'colour,' social pressure against intermixture with an 'inferior' race, the disdain of the conqueror for the conquered, the hatred of the frontiersman for those who are in his way, the revulsion of the matter-of-fact, unimaginative, puritanical Yankee for Roman Catholicism and Latin folkways, the contempt of the higher economic class for the lower, and the resentment born of and fostered by conflicts with raiding border bandits."[26]

"Consequently, it is only natural that the alien, since he does not conform to the pattern, creates a feeling of revulsion and therefore is objectionable. He is too noisy or too dignified, too free or too reserved, too sophisticated or 'just like a child,' too talkative or too reticent, too gullible or too suspicious; he is too stubborn, or he 'has no character.' . . . The greater the difference in cultural or social heritage, the greater is the repugnance."[27]

There are two sides to the race problem. Let's consider the American side for a moment. On the part of Americans, there is a desire to maintain the American spiritual and social heritage. Mr. Schrieke discusses American self-complacency:

"Not only do the rich natural resources provide almost everything material that is needed, but also there is a general feeling that this great country possesses everything culturally worth while and has nothing to learn. American society does not feel any need of 'foreign' co-operation; in general it feels perfectly satisfied with itself, perfectly able to manage its own future in accordance with its own desires and to create all the values it wants. There is an inability and an unwillingness to look on anything foreign as worth being assimilated.

". . . Apparently the immigrant had nothing to contribute but his labour. It was inconceivable that there could be something worth while in his cultural heritage. . . . It is to the alien's own self-interest that he should 'adopt our ways' for the simple reason that America is the best and the finest country in the world.

"Underneath this condescending attitude is also the desire to preserve 'the America our fathers knew' and the fear of losing the qualities which made America a great nation. Perhaps part of it is to be attributed to a trait in the American character which might be explained as a survival of frontier sentiments. The spirit of unyielding reliance upon self as the only stable element in a constantly shifting environment grew out of the continuous opening up of new territory and the repeated seeking out of new homes by the people. This dominant individualism, distinguished by coarseness and strength combined with acuteness, gives a masterful grasp of material things and is powerful to effect great ends, but is inconsiderate of others and of the nuances of culture."[28]

Americans are prejudiced against the Mexican's retention of the Spanish language, because Americans consider their solidarity to be based upon the use of the English language. Following the First World War, a crusade known as the Americanization movement sprang up. This movement was essentially educational and consisted largely of language classes. It thus became common to consider foreigners who have not mastered the English language as being unintelligent. Spanish as a foreign language has been accepted in so far as it is useful for commercial purposes, but it has not been taught for its cultural value.

Daniel Valdes, who was connected with the WPA Program of Adult Education and Recreation in Colorado, made a study of the differences between Anglos and Latin Americans which revolve around physical appearance, religion, language, institutions, personal intuitions and character molds, philosophical perspective and outlook on life. He writes:

"The Anglo is the servant of time; to the Latin there is time for everything. The Anglo is practical and wants organization. The Latin is theoretical and individualistic. The Anglo is supreme in science because he places economic well-being and wealth above everything else. The Latin excels in human relations; friendship is the most important element in his life. To him work is an auxiliary of life, not the main objective. He is more interested in *who* you are than in *what* you are. . . . After making a study of these . . . differences, one can see the true causes of the main perplexing problems which arise when the Anglos and the Spanish Americans live in the same towns, trade at the same stores, work in the same shops, go to the same schools—."[29]

Thus, we see that to some extent the difficulties which exist between the Anglos and the Latin Americans are due to ethnic differences in the two cultures.

[24] Crawford, **op. cit.**, p. 130.
[25] Robert L. Sutherland and Julian L. Woodward, **Introductory Sociology** (New York, 1940), pp. 396-397.
[26] Schrieke, **op. cit.**, p. 54.
[27] **Ibid.**, pp. 70-71.
[28] **Ibid.**, pp. 55-57.
[29] Daniel T. V. Valdes, quoted by Louis Adamic, **A Nation of Nations** (New York, 1945), p. 54.

Prejudice between Anglos and Mexicans is deeply rooted in history. We must recall that, at one time, Mexico owned a large area of what is now the United States. Conflict between Anglos and Mexicans began when the Anglos moved into Texas. At that time, the Mexicans had the upper hand and the Anglos were subject to them. This was the seed for bitter resentment which expressed itself in the Texas Revolution.

The U.S.-Mexican war of 1846 heightened race-consciousness, too. After Mexico declared war against the Axis, President Camacho of Mexico addressed a message to Mexicans living within the United States "to forget the war of 1846," and he emphasized the fact that the United States and Mexico were allies in World War I. At the beginning of the recent war, maps used in schoolrooms in Mexico labeled the territory north of the Rio Grande River as "territory temporarily in the hands of the United States."[30]

The Second World War found many Mexican-Americans in a peculiar situation—their first experience with democracy was in fighting for it.

> "They must have wondered, since the Army considered them of sufficient importance to teach them —many of them—how to read and write in order to fight and die, why they had never had the opportunity to go to school as other children did in order that they might work and live. They must have wondered, too, about the man-made rules and customs that made them privileged to occupy the same trench or ship or plane with Anglo Americans when, perhaps, they were not allowed to attend the same schools, patronize the same theaters and restaurants, or hold the same jobs as Anglo Americans in their home town."[31]

W. A. Shaley, of the Texas State Department of Public Welfare, reports the following incident:

> "One evening in 1939, I was calling on a Latin American family in Donna. Just before I left the house, the 15-year-old son came in from a long day's work in the vegetable fields. He was the sole support of his mother and three younger brothers and sisters. He had brought home his day's earnings —53 cents. . . . I wonder what that boy was thinking when he died on Guadalcanal?"[32]

It has been said that some of the casualty lists on the front lines resembled a telephone directory of a city in Mexico. The Mexican-Americans carried off some of the honors in the war, too. The list of Texans who received the Congressional Medal of Honor includes Sgt. Jose M. Lopez, S/Sgt. Marcario Garcia, Pfc. Cleto L. Rodriguez, S/Sgt. Lucian Adams, Pfc. Silvestre S. Herrera, and Pfc. Alejandro R. Ruiz.

Louis Rodrigues, born in Chicago of Mexican parents, was asked why he quit grammar school and refused to go to high school. He replied, "What good will it do me? It didn't do anything for any of the 'Mex' kids I know. High school, no high school, they're laborers just the same." He was killed in the invasion of Normandy. Now Mexican-Americans who knew him remark: "Louis died for the country that made him think it was no use for him to try to get educated."[33]

Pauline R. Kibbe lists the prejudices and errors of the Anglo Americans and the errors of the Latin Americans, as follows:

Prejudices and general errors of the Anglo Americans:

1. Lack of knowledge and understanding of Latin Americans in Texas and the conditions under which they live.
2. Ignorance of the language, culture, and history of Latin American countries.
3. Tendency to generalize.
4. Erroneous ideas of superiority.
5. Misconceptions regarding Texas history.
6. Failure to abide by the democratic ideals and principles which are the foundation of this country.
7. Failure to appreciate fully the fact that the essential grandeur of this country comes from its power to absorb, adopt, and adapt people of all countries and races.
8. Failure to appraise properly the important cultural, social, and human contributions made by Latin Americans, especially Mexicans, to the greatness of this State and nation.
9. Failure to adhere to Christian principles.

Errors of Latin Americans:

1. Indifference on the part of some parents regarding the education of their children.
2. Reluctance, and sometimes refusal, on part of some adults to learn to speak English.
3. Tendency toward self-pity and fatalism.
4. Exaggerated individualism and consequent lack of enthusiasm for co-operative or community work.
5. Jealousy and tendency to promote personal grievances into group divisions, leading to long-standing feuds.
6. Lack of tenacity in social enterprises.
7. Apparent incapability to develop strong, permanent, widespread, and economically powerful organizations, tending instead to numerous small, ineffectual clubs and societies.[34]

Remedies for problems relating to the Latin American are cited under such headings as: Legislative, Economic, Sanitary, Educational, Enlightened Leadership, Churches. Pauline Kibbe's recommendations to the church are:

1. Eliminate discriminatory practices within the churches.
2. Identify Christian doctrines with civic responsibilities.
3. Conduct study groups on the problems in Texas, emphasizing the Christian obligation to solve them.
4. Study and attack specific problems.
5. Support all activities directed toward the improvement of inequitable conditions.
6. Demand adequate public park and playground facilities for both children and adults.[35]

"Unless we are now prepared to accept, not for ourselves alone but for the world, and not for belief alone but for action, the literal and universal truth of the principles that all men are born equal; that they are endowed by their Creator with certain unalienable rights; that among them are life, liberty, and the pursuit of happiness—unless we are pre-

[30] McWilliams, **op. cit.**, p. 114.
[31] Kibbe, **op. cit.**, p. 225.
[32] W. A. Shaley, quoted by Pauline R. Kibbe, **Latin Americans in Texas** (Albuquerque, N.M., 1946), p. 226.
[33] Adamic, **op. cit.**, p. 69.
[34] Kibbe, **op. cit.**, pp. 272-273.
[35] Kibbe, **op. cit.**, pp. 274-278.

pared to accept these truths, we will lose not only the hope of peace which now is darkened, but ourselves as well. To stand on one side or the other of that choice is the hard and inescapable lot of every one of us.

"To stand on the people's side, which was in the beginning and has always been and always must be the American side, is the right of those who have the courage and the will to choose."[36]

The Christian must make a choice—he must stand on one side or the other. In Texas there are over one million Mexican-Americans—potential children of God. The Christian can ignore them, he can assume the general attitude of prejudice against them, he can show himself to be openly hostile toward them, he can say that he stands neutral in the issue, or he can apply Christian principles in his daily life and contact with them and thus materially contribute to the establishing of good will and the furthering of the work of the church in bringing the gospel message of salvation to these potential children of God. But for whatever course he chooses, the Christian is accountable before the throne of God, and will be greeted with the words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," or "Inasmuch as ye did it not to one of the least of these, ye did it not to me." (Matt. 25:40, 45).

[36] Archibald MacLeish, quoted by Pauline R. Kibbe, **Latin Americans in Texas** (Albuquerque, N.M., 1946), p. 236.

Clergymen Acquire Bad Habits

Released by Army Chaplain School

"CLERGYMEN ACQUIRE BAD HABITS?" This astounding statement was made by Chaplain (Lt. Col.) Robert Schock, public speaking instructor at the Army Chaplain School at Carlisle Barracks, Pennsylvania. The Chaplain has been instructing a course in "Pulpit Techniques" at the school for the past two years. In this work he made the startling discovery that most clergymen in years of practicing their calling pick up such bad habits in pulpit technique that after 10 to 15 years most of them stand in need of professional help.

This discovery is not only confined to Army Chaplains. For inasmuch as nearly one-half of the clergymen students that Chaplain Schock has worked with, since the inauguration of his course were picked men from civilian life who were taking Army training under their Army Reserve commissions, the Chaplain has handled a good cross section of the entire clergy of the United States. Nor is this faulty pulpit technique confined to any denomination or any group of denominations. The students at the Chaplain School comprise all denominations and the school is believed to be the only one in existence at which clergymen of different faiths are trained together.

It all began in the latter part of 1945 when the Chaplain School was planning a course of study to improve the pulpit techniques of Army Chaplains. In one sense of the word, this was presumptuous idea, for on the average the chaplains then attending the school had been preaching for 12 or more years. They were experienced teachers, therefore, why should such a course of study as this be proposed? During the war years the Army had an excellent opportunity to study the effectiveness of clergymen as a whole. Thousands of civilian clergymen entered the Army to serve as chaplains bringing with them all their accumulated experiences of years of working in their civilian calling. But not all of them were effective in their work with the soldiers. In fact a surprisingly large percentage of them were singularly ineffective in preaching sermons to soldiers. It was not that these men lacked sincerity or the religious training and sympathetic understanding that characterizes a good clergyman. It was simply that all clergymen are not good preachers.

When the Army became aware of this fact it set about finding a way to overcome it. As the Chaplain School is the one agency through which all Army chaplains eventually pass, it was decided to toss the problem into its lap. The first approach of the School toward this problem was a simple one. The idea was to purchase a recording machine, make a recording of the delivery of each chaplain that came through the class, then play the recording back to him, and he, hearing his mistakes, could take steps to correct them. It was soon discovered, however, that there was a fallacy behind this concept. This idea assumed that every clergyman was, or could be, a good critic of himself or of other speakers. Initial experiences proved that, although clergymen in their colleges and seminaries may have been well trained in public speaking, over the years they have forgotten so much about it they are no longer reliable critics of themselves or of others. It was also discovered that in preaching 10 or 15 years a clergyman became so well accustomed to the sound of his own voice that he ceased to listen to it or to be critical of it.

Another very important discovery was to find that the average clergyman thinks of himself as a very fine preacher and is quite startled when he hears a recording of his own voice to find that he is not necessarily as good as he thinks he is. Generally he is not able to put his fingers on his faults. Because the average clergyman has been so accustomed for years to hearing his congregation tell him on Sunday mornings that he has

eached a good sermon his human nature begins to be-ve it. The fact remains that his delivery of thought, wever good it may have been, might have been very or. But since congregations are generally very reti-nt about criticizing their pastor, the average man could sily be led unconsciously into believing that he was ing an effective job of getting over his sermons. For ese reasons the new course had to be revised to in-ude in the beginning a ten hour review of the basic ements of public speaking.

Now another problem also had to be dealt with in is revised course. It was found that a young clergy-an starting his preaching career is very conscientious d aware of the methods taught him in "public speak-g" and "homiletics" courses. Therefore, he tries many ethods of approach and technique. He soon discovers at one, two, or three of these methods are particularly ccessful and applicable to his talents. So, he special-es in them. But over a period of years, this specializa-on becomes a habit and soon every sermon, Sunday fter Sunday, has the same construction and technique. hus the average congregation is subjected to a same-ess about every sermon, even though his subject mat-r differs widely. As you can see, the clergymen in is specialization is actually cheating himself and, of ourse, the congregation, of many different ways of doing e same job. No wonder congregations become weary f hearing the same man Sunday after Sunday. This roblem called for a complete regeneration of the stu-ents' approach to his speaking. Soon, the outline of he course looked like this, ten hours of review and ten ours of recording and criticism.

It is interesting to note the attitude of the classes to his course in "Pulpit Techniques." At first, they re-ent it, and remark, "I've been preaching for ten or fif-een years, I don't need that stuff." But after the course gets under way, they become enthusiastic. So much so, that the course is now expanded to a total of 45 hours and it will probably be increased. Likewise after the course is completed, the instructor makes certain eve-nings open to the students to continue the recording and criticism work. In other words, they want to do something more about the faults the classes reveal. It is to the students' eternal credit, that they seriously do something about this matter of self improvement and Chaplain Schock believes that most will continue to improve through their own interests and efforts.

Some of the basic faults revealed in the clergymen who have attended the school are as follows: poor voice control, improper breathing, the use of only two out of six basic tools to make the voice interesting, unnecessary pausing, failure to give a complete thought as a basic unit, pause patterns, poetic rhythm patterns, harmonic melody patterns, the oratorical voice, the oratund ministerial voice, the uninterested voice, the sing-song voice, the reading voice, and very poor scripture reading with no attempt at interpretation or understandable reading.

To reveal their bad habits, recordings are made of the chaplains reading scripture, reading poetry and as they deliver their sermons. Each recording is played back to the entire class and criticized by them. After that, as has already been shown, the chaplains request individual instruction, which the school gladly makes available outside of class hours.

The startling fact is, that these are faults found in clergymen who have been preaching for years. Nearly every chaplain upon hearing his voice played back to him remarks, "Why, I knew better than that in college and seminary." Thus you see, *"Clergymen acquire bad habits."*

WISDOM

As once God came to Solomon,
If He should come to me tonight
And promise whatever I ask,—
Would I have power to choose aright?

Would I ask for vain earthly things,
Fulfillment of an idle whim,
Or...for the only lasting thing,
The wisdom that is found in Him?

His promises are in The Word,
I read thus: "Seek, and ye shall find."
O, may I have this for my quest,
To know the will of The Divine.

—Oliver Weaver Ridenour

Lutherans in the News

Evangelical Lutheran

By Olaf Lysnes

Dr. A. J. Bergsaker, the general secretary of the Church, announced that for the 1948 convention railway fares of lay delegates would be paid at the rate of two cents a mile each way. This plan was followed in 1946 and it took $16,600. Churches had been asked to send in ten dollars each for this fund, and $14,500 was received. This year churches are asked to send in fifteen dollars each.

A granite monument fourteen and a half feet high was unveiled in the afternoon of June 6 in the Gol cemetery, a mile west of Kenyon, Minn., in memory of Dr. M. O. Bockman. Speakers were Dr. J. A. Aasgaard, a former student under Dr. Bockman and now president of the E.L.C., and Dr. T. F. Gullixson, Dr. Bockman's successor as president of Luther Theological Seminary.

Dr. Marcus O. Bockman was pastor of Gol Church 1875-88. He was professor of theology for fifty years, 1886-1936, and for 37 of these years he was also president of the theological seminary. The Rev. Iver Iversen, Ph. D., member of the theological faculty, writes of him: "By his deep piety, his great sincerity, and his profound, thorough knowledge of the Scriptures he left a deep and lasting impression on a large number of the men among us who have served as pastors and missionaries. He also influenced wide circles of our laity."

Delegates, clerical and lay, from the 2,750 churches with their membership of over 700,000, met for the biennial convention in Minneapolis June 8 to 13. Besides the question of joining the World Council of Churches, the convention acted on a proposal to make a financial appeal for the educational institutions; to increase the synodical budget to $1,800,000; to divide Eastern and Pacific Districts; and to elect three theological professors.

The question of district realignment was referred to the districts for action. The synodical Lutheran Brotherhood, meeting in Minneapolis June 5 to 7, elected as president Dr. C. C. Swain, who is president of the State Teachers' College at Minot, N. D. The Rev. Chas. E. Johnson is the executive secretary with an office in Minneapolis.

About the last of May, Drew University, Madison, N. J., conferred an earned Ph. D. on Mr. Burgess. His thesis was on the subject, "An Analysis of the Impact of Religion on Malayan Culture." According to its custom, Drew University will present the Ph.D. diploma to Pastor Burgess on Founders' Day in October.

In the meeting of the Evangelical Lutheran Church, Dr. J. A. Aasgaard, now 72, was elected president for another six-year term. Dr. S. C. Eastvold, president of Pacific Lutheran College, was elected first vice president; and Dr. L. M. Stavig, president of Augustana College at Sioux Falls, was elected second vice president. Dr. A. J. Bergsaker was re-elected general secretary. He is also stewardship secretary. And Dr. H. O. Shurson was re-elected treasurer. These four men were elected for two-year terms.

After a spirited debate, the vote on

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ining the World Council of Churches as 872 against joining to 546 in favor joining.

A synodical budget of $1,800,000 was dopted for 1949. The Board of Trus-es, the finance board of the Church, as authorized to fix the budget for 950; and an appeal for $2,000,000 for ducational institutions of the Church as sanctioned. The Board of Trus-es is to indicate when this appeal hall begin, and also determine the ngth of time allotted to it.

Three men were elected professors t Luther Theological Seminary, St. aul: Rev. A. S. Burgess for missions, r. Morris Wee for church history, nd Dr. Warren Quanbeck for New estament. Princeton Theological Sem-nary conferred a Ph. D. degree on uanbeck at this year's commence-ent.

Rev. J. W. Ylvisaker, pastor of Our avior's Church, Minneapolis, was lected president of Luther College, ecorah, Iowa, to succeed Dr. O.J.H. reus, resigned.

The Women's Missionary Federation et in Minneapolis June 8-10 with large delegation present. Mrs. R. . Storvick was elected president. he executive secretary of this or-anization is Miss Alice Sanne who as both a bachelor's degree and a aster's degree in education from olumbia University, New York.

The Lutheran Daughters of the Re-ormation met June 11-12 in Hope hurch, Minneapolis. Miss Lilly Gyl-envand of Minneapolis was elected resident, succeeding Mrs. Oscar Bran-tad who declined re-election. Their anquet speaker was Mrs. Erling Ja-obson. Miss Arna Njaa is their sec-etary with an office at 421 S. Fourth t., Minneapolis 15.

The Rev. Oscar Anderson, Min-eapolis, has been elected executive ecretary of the synodical Luther Lea-ue organization. On June 11 the re-iring secretary, Rev. Oscar Hanson, was honored at a recognition dinner, and a high class automobile was resented to him.

The E.L.C. convention authorized the synodical church council "to negoti-ate with the United Evangelical Luth-eran Church and with such other con-stituent bodies of the American Luth-eran Conference as may officially re-ciprocate," on the subject of closer union.

Dr. G. M. Bruce, ordained to the gospel ministry in 1906 and a theo-logical professor since 1911, reaches retirement age next year. He has the degree S.T.D. from Temple University, and the degree Ph. D. from the Hart-ford Seminary Foundation.

In general the reports at this convention show that the biennium has been a good one from a financial viewpoint. In addition to the synodical budget there have been two synod-wide appeals: for Lutheran World Action, and United Mission Advance. Then there have been numerous campaigns in various sections for church institutions.

The E.L.C. convention was officially closed in the afternoon of Sunday, June 13, at the concert of the synodical Choral Union. This concert was in the Minneapolis auditorium. The president of the Church, Dr. J. A. Aasgaard, first asked for a generous offering for the choral union, as this was their only source of revenue. He then went on to deliver the closing address which magnified the importance of the soul-saving work of the Church.

Prof. Oscar R. Overby directed the choral union singers, Paul G. Peterson directed the junior chorus, and Peter D. Tkach directed the choir of Central Lutheran in two numbers. Soloists were Rev. G. B. Odegaard, Miss Betty L. Oleson, and Mr. John Strohm. Miss Gudrun Ylvisaker was organist. There were five trumpeters.

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200.00	7	3.02
250.00	8	3.15
320.00	9	3.30
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United Evangelical

By H. Skov Nielsen

Despite the great distance most of the participants had to travel, the voting delegation of the 52nd annual convention of the United Evangelical Lutheran Church held at Fresno, Calif., June 15-20, was almost as large as that of an average convention in the Middle West.

The main interest of the convention was in the matter of Lutheran unity. The sentiment of the lay delegation overwhelmingly favored merging—not with any single group, but with as many as possible of the other Lutheran bodies—and the following resolution was passed without a dissenting vote:

"Resolved that we, members of the United Evangelical Lutheran Church in convention assembled, June 17, 1948, do hereby authorize the Church Council to appoint a commission consisting of the President, the Vice President, and the Secretary, together with two lay members of the Synod; that this commission be instructed to contact the Church Councils or authorized officials of the constituent bodies of the American Lutheran Conference and invite them to initiate discussions collectively by representatives with a view to bringing about greater unity and an eventual merger of the bodies of the American Lutheran Conference and the other Lutheran Churches of our land."

Action on proposals for extensive synodical reorganization was postponed. Pastor T. M. Hansen of Owatonna, Minn., was elected synodical secretary. President and Treasurer were continued in office.

Dr. N. C. Carlsen's health had so far improved that he was able to participate in the greater part of the convention and to conduct the ordination service.

REPORT OF SOCIAL ACTION COMMITTEE

Ohio District, American Luth. Church

A. IN THE INTEREST OF PEACE

Your Social Action Committee recommends that the district adopt the following statement on "In the Interest of Peace":

The Ohio District of the American Lutheran Church is deeply concerned about the present drift toward war. In the interest of counteracting the forces which have brought mankind perilously near to another world war and in the interest of promoting those forces which, under God, will help to change our present war-mood to a peace-mood, the district calls upon its pastors and people to give due heed to the following specific peace proposals. In formulating these proposals the district has followed rather closely a Peace Statement widely circulated in Protestant circles. The proposals now follow.

I. Our people should tolerate no complacency about war. War would bring untold misery on the world and result in other indescribably awful consequences.

II. Our people should steadfastly combat the prevailing hysteria and blind hatred.

III. Our people should reject fatalism about war. War is not inevitable. If it should come, we would all be to blame for it.

IV. Our people should not depend primarily on military strength and strategy to counteract Communist aggression. Such a course is more apt to bring war than to prevent it.

V. Our people should urge and support positive programs which have immediate prospect of furthering peace and justice. We could, for example, make prompt progress toward:
   a. Greater economic well-being throughout the world.
   b. Greater social welfare.
   c. Greater observance of human rights, to check terrorism.
   d. Greater use of the processes of international conversation and negotiation.

VI. Our people, in firm reliance upon the power and promises of God, should make large use of effectual fervent prayer for peace, beseeching Almighty God, for the sake of the prince of Peace, to thwart the devilish activities of those whose lusts are pushing the world toward war and to bless every honest effort made anywhere in the world to establish and maintain peace.

VII. Our people ought, as individuals, to make their contribution to a change of mind and mood, thereby increasing the chance of preventing war without compromising fundamental convictions.

VIII. Our people ought to testify in season and out of season to God's divine love for all men and to Christ's desire to break down the walls of partition between men.

The Committee on Social Action furthermore recommends to the district that copies of this statement be sent to our Department of State at Washington, D. C., and to the senators from the states of Ohio, Indiana, and Kentucky.

B. CIVIL RIGHTS

I. As Christians and Americans we find ourselves in hearty accord with the first part of the report of the President's Committee on Civil Rights wherein the ideals of a free people are set forth; namely,

1. The right to safety and security of the person.
2. The right to citizenship and its privileges.
3. The right to freedom of conscience and expression.
4. The right to equality of opportunity.

II. We agree that as a matter of fact the record falls far short of the goal and as Christians and Americans we pledge our continued support in thought, word and act to the effort to bring the real conditions into harmony with the ideals expressed.

III. We believe however, that there is room for some legitimate difference of opinion as to the best method of attaining the desired end; whether this should be done by the federal government, as recommended by the President's Committee, with a resultant further development of centralization of power and the domination of local government by the national state—or whether the end can be better attained by a campaign of persuasion and education, leaving the administration of the program to the enlightened consciences of the several states. We believe that Congress should make careful study of possible alternatives before greatly extending the powers of the federal government.

C. THE CHURCH AND THE STATE

Since many are interested in Christian citizenship your Committee calls attention to the fact that a series of articles on Christian Citizenship is appearing in the Lutheran Standard. The Ohio District through your Committee assigned to Dr. Ed. W. Schramm an article on government which will appear in the July 10th issue of the Lutheran Standard, under the title, "The Things of Caesar." The Committee encourages the reading of this series of articles.

D. DISPLACED PERSONS

WHEREAS: recent congressional legislation has initiated a program whereby displaced persons from European countries may emigrate to the U.S. and

WHEREAS: a fixed and sizeable percentage of these will be of the Lutheran faith, therefore,

BE IT RESOLVED: that the Ohio District memorialize the American Lu

eran Church to request the National itheran Council through its welfare partment to assume responsibility r organizing the reception, orienta-n and location of such persons, util-ng the services of the Lutheran wel-re agencies in the various local com-unities of the nation.

AND BE IT FURTHER RESOLVED: at the Ohio District recommend to e Lutheran Welfare Council of Ohio at it give attention to the problems establishing such displaced persons order that it might assist its con-tituent agencies in planning a coor-nated program.

AND BE IT FINALLY RESOLVED: at the Ohio District assure the wel-re agencies within the District of our enuine concern for such a service and e willingness of our congregations to operate in carrying out such a pro-ram.

LITERATURE ON SOCIAL ISSUES

WHEREAS: the dissemination of lit-rature on social issues, which is avail-ble from varied sources is an effective eans of prompting active Christian tizenship and

WHEREAS: the current budget of he Board of Christian Social Action of ie American Lutheran Church is in-fficient to provide this desirable ser-ce, therefore

BE IT RESOLVED: that the Ohio istrict memorialize the American Lu-eran Church to provide for its Board Christian Social Action a budgeted im sufficiently large to permit the oard to purchase and disseminate orth-while literature bearing upon cial issues on which our pastors and ity should be informed.

REQUEST TO THE ALC BROTH-RHOOD

WHEREAS: the social problems of ur time constitute a constant chal-nge to Christian manhood, and the en of our Church should put the rength of their Christian thinking nd the warmth of their Christian earts into the solution of these prob-ms for the welfare of mankind, erefore

BE IT RESOLVED: that the Ohio istrict respectfully request the Broth-rhood of the American Lutheran hurch to accept as a major responsi-ility the challenging of its members o an interest in, a study of, and an arnest participation in the program f social action of the American Lu-heran Church.

ASK MERGER OF FIVE LUTHERAN BODIES

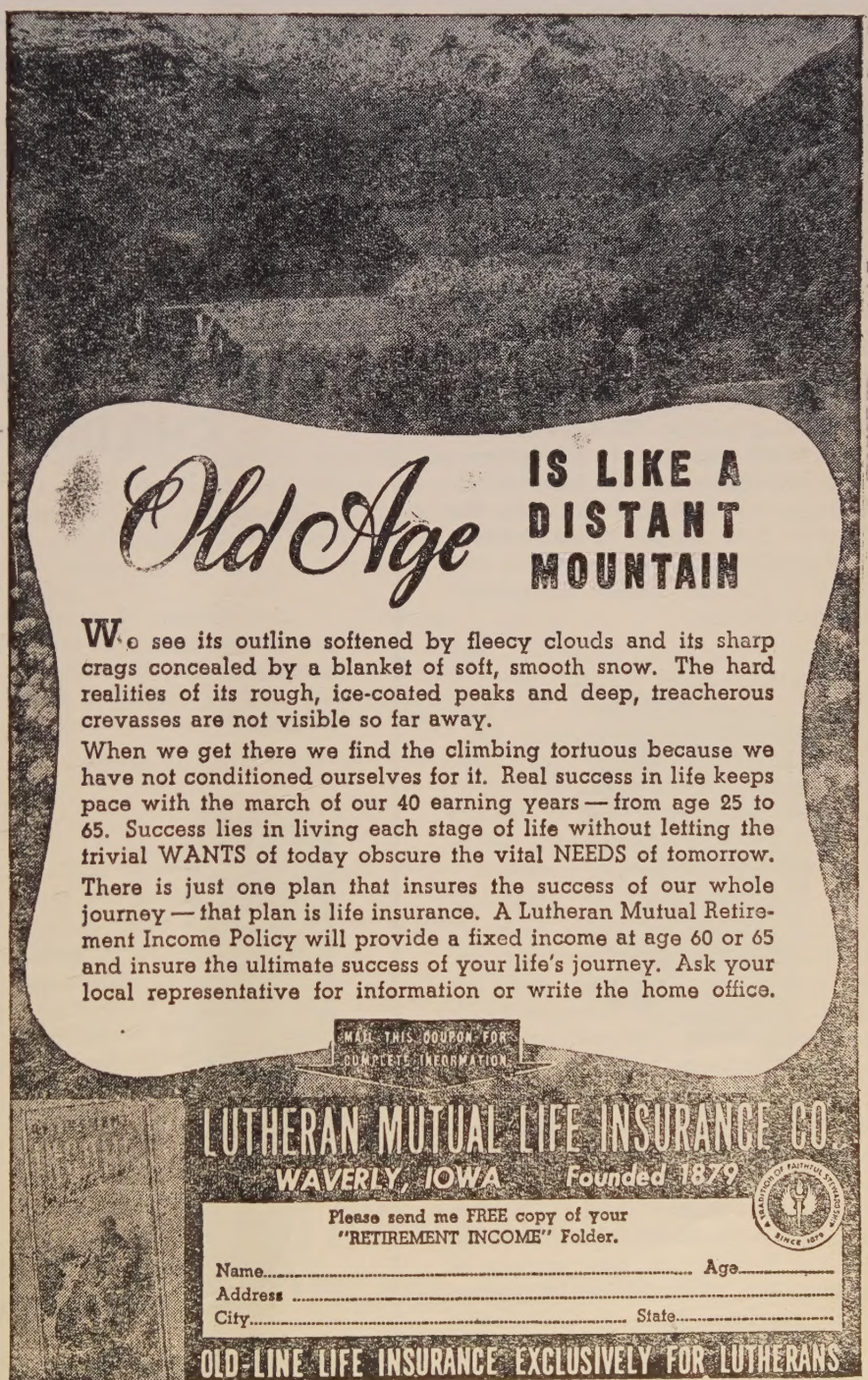
FRESNO, CALIF. — Steps to bring about "a greater cooperation and an eventual merger" of the five bodies in the American Lutheran Conference "and the other Lutheran churches of our land" were taken by the United Evangelical Lutheran Church at its 52nd annual convention here.

A resolution was unanimously adopted which authorized the denomination's church council to appoint a commission to approach the church councils or authorized officials of the constituent bodies of the American Lutheran Conference and invite them to initiate discussions collectively on the question of possible merger.

The commission will consist of the president, vice president and secretary of the United Evangelical Lutheran Church, together with two lay members.

Action was taken by the convention upon petition from a group of pastors including the Rev. John M. Jensen, editor of The Ansgar Lutheran, official publication of the Church. They pointed out that "the question of Lutheran unity is constantly in the minds of the Lutheran churches of America," and voiced the belief that "the time may be ripe for a different approach to the problem of Lutheran unity than has been used so far."

In addition to the United Evangelical Lutheran Church, the American Lutheran Conference consists of the Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church and Lutheran Free Church.



On the Religious Horizon

Eisenach Meeting Crucial for German Evangelical Church

FRANKFURT—Two meetings scheduled at Eisenach, in the Russian occupation zone of Germany, this month are expected to have a vital effect on the status of the Evangelical Church in Germany (EKID) formed at Treysa in 1945, when unity was established between German Lutheran, Reformed and United Churches.

At a three-day gathering opening on June 27, a joint Reformed and Lutheran assembly will vote upon a constitution for the EKID and decide the all-important question whether the EKID is a church federation or a church union.

The EKID meeting will be preceded by the first general synod of the United Evangelical Lutheran Church in Germany (VELKD), to be held from June 22 to 23. The major question at this meeting will be VELKD's relation to the EKID—whether to join or not.

The importance of this question to the future of EKID is indicated by the fact that three-fourths of all German Land, or provincial, Churches are expected to join the United Evangelical Lutheran Church.

Among the Lutheran Churches which have already joined VELKD are the Land Churches of Bavaria, Hanover, Mecklenberg, Thuringia, Lubeck, Sleswig, Holstein, and Schaumburg-Lippe. However, other Lutheran Land Churches regard the establishment of VELKD as an obstacle to the complete union of all Evangelical German churches.

All the German Land Churches, whether they wish complete unity of all Evangelical Churches or not, are said to be looking forward with extreme interest to the Eisenach meetings, in the hope they will bring the solution of present problems.

At a recent meeting of the Evangelical Land Kirchentag in Stuttgart, Bishop Theophil Wurm, one of the most active proponents of a united Evangelical Church in Germany through the EKID, declared: "It is our task not to make the great variety of spiritual life and spiritual knowledge which has been given to Christianity since the 16th century a cause of disagreement."

Holding of the EKID meeting in Eisenach is of special significance, according to Dr. Wurm, who said:

"We have purposely planned to hold the church assembly in the eastern zone of Germany, in order to demonstrate clearly that all members of Evangelical Christianity in Germany are permanently united, without regard to any political boundaries."

Meanwhile, Dr. Hans Asmussen, another top-ranking EKID leader, declared, in view of the forthcoming VELKD meeting, that "it is by n

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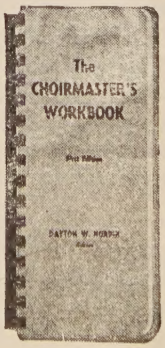

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY

ans a chimera, but an attainable
l, that two Churches, one Lutheran
l the other Reformed, who are on
best of terms with one another,
l result from the more than twenty
Germany."

Discussing the constitution of the
ID, Dr. Asmussen warned, however,
is a chimera to believe that before
Lutherans have been united and
o the Reformed Churches, we will
mediately become one Church, in
ich confessional differences will
ve been overcome."

ndamentalists Plan for ernational Conference

NEW YORK—About 1,000 invitations
ve been sent to prospective dele-
es in countries throughout the
rld to attend the fundamentalist
iference in Amsterdam, Holland,
gust 12-19, at which an "interna-
nal council of Christian churches"
l be organized in opposition to the
rld Council of Churches.

The invitations were issued by the
nerican Council of Christian Church-
here, which is sponsoring the Am-
rdam meeting.

The fundamentalist gathering will be
d a few days prior to the opening
the first general assembly of the
rld Council of Churches in Amster-
n.

According to Dr. William H. Bor-
aux, general secretary of the Amer-
n Council, no exact information is
available as to how many dele-
es will be present for the meeting,
how many countries will be repre-
ted.

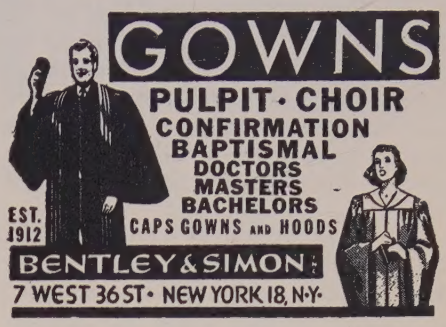
He said, however, that delegations
expected from the United States,
nada, South America, countries out-
e the "Iron Curtain" in Europe,
ina, Korea, and, perhaps, Japan.

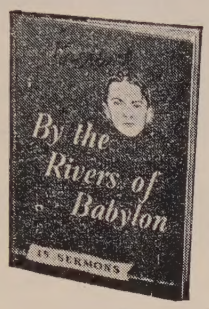
In its "international call" to the
sterdam meeting, the American
uncil asserted that "an ecumenical
vement pleasing and honoring to
God of the inerrant Bible must be
e free from liberalism or modernism.
is such a pure ecumenical organiza-
n we expect to see the mighty arm
God raise up in Amsterdam—com-
sed of God-fearing Protestants."

Theme of the fundamentalist con-
ence will be "The Christ of the
ciptures." The conference will de-
e on the name of the new inter-
national group, its creedal basis, organization, and purpose. It will also elect officers and probably adopt a tentative constitution, to be finally voted upon at the next international meeting, which may be held from two to five years later.

The sessions will be held in two Amsterdam churches—the English Reformed church, and the Lauriergracht Kerk of the Christian Reformed Churches.

Organized in September, 1941, the American Council of Christian Churches was set up jointly by the Bible Protestant and the Bible Presbyterian Churches and now comprises 15 fundamentalist denominations. It claims a total constituency of more than 1,000,000 members.





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N. Y. Committee Files Brief in Support of Released-Time

ALBANY, N.Y.—A court suit by the Free Thinkers of America to have the New York State system of released-time religious instruction outlawed was described here as an attempt to bring about state totalitarianism in education in violation of the rights of parents.

The characterization was contained in a brief filed with Supreme Court Justice Roscoe V. Elsworth by Charles H. Tuttle, attorney for the Greater New York Coordinating Committee on Released Time of Jews, Protestants and Roman Catholics.

The committee was authorized by Justice Elsworth to enter the suit, brought by Joseph Lewis, president of the Free Thinkers, against Francis T. Spaulding, state commissioner of education, and the Board of Education of New York City, to order the cessation of the released-time program.

In its brief the Coordinating Committee contended that the Free Thinkers attack on the released-time plan aims "to establish principles which deny and destroy the most basic of all civil liberties, and aims to enthrone the State as the exclusive dictator of the educational capacity and program of every child in public schools."

Other arguments in the brief against the Free Thinkers' suit were:

"It denies that the liberty of parents and guardians to direct the upbringing and education of their children is the most fundamental of all liberties.

"It sanctions a vast system for the control of thought by whatever group can win or conquer control of the State.

"It substitutes the alien concept that man is made for the State in place of the American concept that the State is made for man.

"It replaces parents and guardians with an authoritarianism of the State.

"It aspires to an enforced totalitarianism of secularism which leaves no room for any parent or guardian to secure therein an opportunity for his child to learn acknowledgment of God as the author and source of 'our Freedom.'

"It mocks the constitutional liberties and religious rights of millions of parents and guardians.

"In the name of 'separation of Church and State,' it seeks to use the State to dominate and eventually to suppress the Church, and to destroy the rights of parents."

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In support of the released-time system the brief argued:

The system is not in violation of the Constitution and "makes no slightest breach in the so-called 'wall of separation' between the Church and State."

The system is designed to protect and give reasonable freedom to the exercise of the liberty of parents to afford their children religious education.

The recent McCollum decision of the U.S. Supreme Court concerning a system followed for religious education in Champaign, Ill., schools has no application to the New York State system.

In its conclusion, the brief referred to Jefferson's metaphor of a "wall of separation between Church and State" and asked these questions:

"Will the courts confine the parents to one side or the other of the 'wall' and, if so, to which side and why?"

"Will the courts force the state to erect 'a wall of separation' between parent and child?"

Catholics To Spend Ten Billion On Building Program

Collegeville, Ind.—Ten billion dollars will be spent by the Roman Catholic Church on building programs in the United States during the next ten years, according to a survey by the Business and Industry Foundation of St. Joseph's College here.

The survey showed that 1,534 projects are pending for the construction, remodeling, furnishing, equipment and maintenance of grade and high schools, colleges, hospitals, churches, convents, rectories and recreational centers. More will be spent on new hospitals and schools than on any other type of building.

According to the survey, the average cost of new Catholic hospitals will be $1,168,237, while college buildings and high schools will cost $535,8[illegible] and $471,446, respectively.

Other average costs will be: grade schools, $136,892; recreational centers, $135,581; churches, $123,762; convents, $82,881; and rectories, $35,509.